The Pastor

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EDITORIAL

These Prudential Helps

OR years Methodists have had a growing awareness all is not well with our organizational machinery. One he most obvious symptoms is the plethora of printed erial being widely distributed by our numerous agencies. ch of it has been accumulating in ministers' wastebaskets ot because they do not feel an obligation to read it, but ause time is a finite quantity and the quantity of printed erial is becoming infinite.

his situation sparked the movement leading to establish- it by the 1948 General Conference of a Church Survey mission. Astutely, members of that General Conference that this was a symptom and not a cause; and wisely, charged the Survey Commission to "make an impartial objective study of all general boards, commissions, and ice agencies . . ." Their study, it is to be noted, does not ude the church's polity, but only its service agencies, ch John Wesley would have regarded as "prudential s." An organizational structure is not in itself sacred, igh it may become a "sacred cow" if its purpose is not perly understood. Organization is not a primary matter the church, but it is an essential secondary one. Its pose is to aid and serve the church in its obligation to e a dynamic witness to the Christian Gospel everywhere to bring the reality of Christ to bear upon every aspect human existence. The value of organization can be sured in terms of its help or hindrance in carrying out primary purpose of the church.

/e would not presume at this time to offer an exhaustive ical evaluation of the Report of the Church Survey mission. Though the soundness of the report remains to valuated only after it can be studied in detail by all sec- s and interests of the church, at least this much can said: Our examination of the report thus far leads us to eve that the commission has taken its task seriously, that as made a comprehensive study, and that its recommenda- s cover some of the most basic faults in the present system general service agencies of the church. In general the mission's recommendations seem moderate, which is to that changes are proposed that can result in real econ- and efficiency with a minimum of disturbance to the ic operations provided for under the present organization. ne fault of our present structure, wherein each board or ncy is virtually autonomous, is that there is too much n for uncontrolled change. When new departments can be up more or less indiscriminately, the result is overlapping confusion and waste of the church's energy. A top level grating agency, such as the proposed Co-ordinating Coun- is absolutely essential in order to accomplish orderly nge, which is necessary in the long-range view in order neet exigencies of the changing times.

rom our listening post, it seems that there are at least four things about the report that will have special appeal to pastors. The first is Recommendation 95, which proposes a unified general financial appeal. It is suggested that "a single unified appeal adequately presented might produce as much or more in financial returns as a variety of individual appeals."

Second is the plan for co-ordination of printed materials (including promotional items for general agencies), cutting out some to avoid overlapping and duplication, and strengthening those authorized to be continued or established to do specific jobs. Such a plan, if enacted, would be a real achievement for all concerned—pastors, people, agencies themselves, and the over-all program of the church.

Third, a co-ordinated approach from general agencies that deal primarily with the local church. The general boards were established to *serve* the local church; and we must never forget that. There is a tendency for general agencies to compete for attention in the local church. This multiple pointing of fingers and holding out of hands to the local church is both confusing and discouraging.

Fourth, a co-ordination of special days and weeks in the church calendar. Many of these accompany some financial appeal. Accomplishment of a united financial appeal would do away with the necessity for some of these. It would be well to emphasize the traditional days in the Christian Year as guideposts to preaching, teaching, and practicing a well-rounded gospel, and to leave off some of the special collection days that plague pastors now.

It is proposed that there be established a Board of Social and Economic Relations. Many voices in the church have called for such an agency. It is fundamental if the church is to make its most effective witness in present-day society. For some concrete suggestions along these lines, we invite your attention to "Will We Put Our Light on the Stand?" next month in THE PASTOR. A Board of Social and Economic Relations would provide a channel for a whole new field of creative activity if the church—and especially the men and women elected to serve on that board—only have vision enough to see its possibilities.

The study made by the Church Survey Commission is now complete, and its report has been published on schedule. It remains for the General Conference to act upon the recommendations before any of them become effective. A descriptive summary of the report was published in *The Christian Advocate* (Nov. 29, 1951). It will be essential for every delegate to San Francisco to give it careful study if the General Conference is to act decisively and with wisdom. Our hope is that full and careful debate will take place on the conference floor. If there is fire in the debate, that will be all to the good—but only if delegates avoid engaging in specious argument and covering up hidden motives.—*N. S. C.*

Our Unacceptable Supplies

By A. W. MARTIN

Too long has the supply pastor been "neither fish nor fowl." A program of training that leads toward ordination could solve this problem, says the professor of Church Administration, Perkins School of Theology.

REVIEWING the major issues likely to come before the 1952 General Conference, a churchman remarked recently, "This will probably be the most significant General Conference of the past fifty years." This leader is probably correct in his estimate of the situation. And prominent among these issues is a group of problems centering in the supply pastor.

Much is being said and written about the administration of the sacraments by unordained men. Proposals for the solution of this problem range all the way from the extremes of sacerdotalism to the practice of ordaining all who are called to the pastorate of a church.

The Methodist Church has a lot more at stake in this matter than may appear on the surface. The action of the 1948 General Conference in denying unordained men the privilege of administering the Lord's Supper is an example of snap judgment without adequate consideration of all the factors involved. Such action should not be repeated. The supply pastor—his selection, his training, his status, his duties and responsibilities as pastor of a church, his relationship to the annual conference—deserves Methodism's most statesmanlike consideration.

A member of Perkins School of Theology faculty received a letter recently from a supply pastor who had just completed his first term in the special school for accepted supplies.*

He wrote: "Somehow your teaching has awakened in me a new insight, a desire that I cannot explain. . . . I had accepted a different concept of the Old Testament until I met you. That short term spent there will be very profitable for me—it has made me more enthusiastic about the study of the relationship between God and man. . . . Now, I know that I am too old to make the grade and join an annual conference. . . . But if the General Conference doesn't stop the supply pastor, I will go on with the Church. I love our Church very deeply."

First of all, this brother points out the *need for a truly effective program of training for the accepted supply pastor.* Numerically, the supply pastor is significant in the Methodist program. Three out of every ten pastoral charges in Methodism are served by "supplies." Eliminate one-half of this number from consideration because they are supply pastors only in a technical sense—students, retired members of annual conferences, etc. —and we still have approximately one-sixth of all pastoral charges served by men and women whose relationship is permanently that of an accepted supply pastor.

Little constructive thought has been given to the problem of training this significant group in the Methodist ministry. A four-year correspondence course is offered under the general supervision of the General Commission on Ministerial Training, but the records of the two correspondence schools (Emory and Perkins schools of theology) reveal the tragic fact that comparatively few supply pastors complete this prescribed course in a reasonable length of time. And there is good reason for this failure. A correspondence course is probably the poorest method ever devised for educating a man who lacks adequate training in the basic skills of the learning process. Furthermore, present Course of Study (Pars. 20 2055, 1948 *Discipline*) is nota deficient in material that would h the supply pastor come to grips w the practical problems of a mod pastoral charge.

Numerous short-term past schools conducted by annual con ences have attempted to use the bo in the Course of Study as textbo for classes of supply pastors. Th have proved inadequate in b quality and quantity of work. T seminaries (Duke and Emory) h conducted schools of three we duration for supply pastors with m creditable results.

One seminary (Perkins) is exp menting with a term of five we and a broader, more comprehens curriculum than the Course of Stu A steadily growing enrolment—fr 59 in 1949 to 144 in the summe 1951—together with increased in est and support from the annual c ferences of the South Central Ju diction, strengthens the convict that here is the beginning of a c prehensive approach to the prob of training the accepted supply p tor.

In the second place, the broth letter reveals a tragic feeling of security and uncertainty that wo undermine the effectiveness of strongest of men. Yet this pas along with more than three thous others like him, serves in strategic important areas. These men are most without exception on the " ting edge" of Methodism's far-fl program. Their ministry directs m tiplied thousands to Methodist alt Their concepts of life and relig go a long way toward shaping ideals and purposes of count young people who in later life occ positions of leadership in church state.

If Methodism is wise, it will m rapidly toward the clarification of status of the accepted supply pa and toward the recognition of rightful place in the total Metho program. To that end, the 1952 G eral Conference should not c clarify the relationship of the sup pastor with his annual conferenc at present he is neither fish nor fo neither minister nor layman—bu

* This school has been offered at Perkins the last three summers.

ıld enact such legislation as may ıecessary to give him security and ıs both in his relationship to the ıal conference and to his pastoral ge. This legislation should in- e more adequate retirement com- sation for the supply pastor who s full-time service to the ministry, ission into a permanent accepted ly relationship, and, above every- g else, the privilege of adminis- ıg the sacraments to the people is pastoral charge.

wo facts should be pointed out ıose who feel that the supply pas- is soon to pass out of the Meth- t picture:

irst, with seminaries overflowing students, The Methodist Church urning out barely enough B.D. luates to provide for replacements ur ministerial ranks. Hundreds of churches are being organized. econd, an increasing number of essful business and professional and women are turning to the istry in their late thirties or early es. For one reason or another, e persons cannot or should not an annual conference, yet they render outstanding service in the istry of The Methodist Church. need them; and, if we are wise, will provide a place for them, them intensive short term train- and send them out into the "face ıe sun." The accepted supply pas- elationship, rightly conceived and loped, is the best possible an- to this problem.

ow for the final question. What ıld the 1952 General Conference ıbout this important matter?

Give the accepted supply pas- who is serving a pastoral charge ıl privileges with laymen in the ıal conference sessions. He now the privileges of the floor. This ın would allow him to vote on all ers of policy and program, serve ommittees, boards, etc.

Liberalize pension provisions to point of providing the full-time pted supply pastor with the same ection for his years of service is granted the conference mem- After all, the church which the pted supply pastor serves must its share of the money with no ount for the fact that their pas- is a supply.

3. Grant the accepted supply pastor temporary powers of ordination as soon as he is assigned to a pastoral charge in order that the people under his care may receive every means of grace at a minister's command.

4. Revise and strengthen greatly the present course of training for accepted supply pastors. The present conference Course of Study is inadequate both in content and method. Three years of experimentation at Perkins School of Theology have proved definitely that short-term schools of five weeks' duration are both feasible and practicable in the training of supply pastors when operated under seminary supervision and supported by scholarships covering the cost of room and board for the students.

Four terms of this intensive type of training extending over a period of not more than four years should be established as the minimum educational requirement for admission "in full connection" in the accepted supply ranks. Satisfactory completion of this four-year period of training plus a minimum of two successive years as a pastor in charge of a church or churches might well be regarded as the minimum requirement for ordination as an elder.

Some such program as this will enable The Methodist Church to deal more adequately with several problems confronting us:

1. It will strengthen ministerial leadership in rural areas.

2. It will enable The Methodist Church to use effectively on a full-time basis considerable numbers of capable men and women who otherwise will be lost to the small sects and other religious groups that are either incapable or unwilling to assume responsibility for the well-rounded development of individual and community life.

It will, therefore, help Methodism present an effective program of ministerial service to all groups and communities in America. Without such a program no church can hope to serve this country on anything like a national scale.

3. It will be a long step in the direction of discharging Methodism's financial, educational, and moral obligations to as fine a group of loyal servants of the church as can be found anywhere.

Church Words; How They Grew

BELFRY

German soldiers were among the most ingenious strategists of the Middle Ages. In attacking walled cities, they learned to use a movable wooden tower that protected their fighting men from arrows. This device they called the *berg frid* (shelter shed), English soldiers later adopted it, stumbled over the German name, and called it the berfrey. They also added to the height of the machine, so that archers inside it could shoot over the walls of a besieged city.

With the invention of new weapons, the berfrey lost its usefulness in attack. Many a city pulled an abandoned machine inside the walls, equipped it with a bell, and used it as a watch tower. Passing generations gradually adapted the tower's name, and it came to be called *belfry*.

After cities tore down their walls, there was no need of the belfry as a watch tower. So someone thought of pushing one up to the side of a church, in order that its bell might call persons to worship. Within a few decades, the tower lost its identity and became a standard feature of church architecture. *

—Webb B. Garrison

* By permission of the author, pastors may use the above material in sermons and church bulletins.

There Ought to Be a Limit

By J. J. STOWE. Jr.

Allowing long-term pastorates for a few Methodist pastors is an undemocratic practice—one that fails to make wise use of some of the church's best talent, says the pastor of First Methodist Church, Hugo, Okla.

METHODISM not only arose to meet a terrific spiritual need within two lands, but it has continued to meet in large measure that same need across an expanding program of ministry. One of the primary secrets of Methodism's success has been its itinerancy. Certainly conditions in early America demanded itinerant preachers. The appointments of these pioneer preachers were changed often. The populace needed a different account of the saving power of God.

Years ago at least one General Conference of the divided churches saw fit to remove the four-year limit on the pastorate. Leaders were convinced that the change was for the best interests of the church. Particularly did they, being for the most part delegates from larger churches and cities, look upon the change as one that would strengthen their situations. Undoubtedly in many cases the conclusion thus reached has been vindicated. The fact that this was no longer a pioneer country had its weight (of course, that was before the World War II days, which saw the greatest mass of migrations in American history). Furthermore, since large territorial explorations and settlements were considered to be completed, it was thought that we would no longer need saddle-bagged circuit riders or four-year limits.

Yet certain inequities have grown up under the present system. We have a hybrid setup whereby some of our appointments are made on the basis of the connectional church; that is, by the bishop and cabinet without undue pressure being put upon the cabinet. It is very noticeable that most of these appointments are the smaller in stature, poorer in purse and prospect. Some larger churches, however, are so powerful that they can operate under what amounts to a congregational polity.

To take two examples, widely different in geography and theology, with no criticism implied in either case: Robert Shuler (Trinity Church, Los Angeles) and Ralph Sockman (Christ Church, New York). Both these men have served well over twenty years in their present pastorates. It is a well-known fact, of course, that Christ Church is the only pastorate ever served by Dr. Sockman. To these two men, and many like them, the meeting of the annual conference is merely another committee session on an enlarged scale. They seem above appointive powers of the cabinet; their ability and adaptability to particular conditions largely immunize them from change. For them, Question 50, "Where are the preachers stationed for the following year?" is entirely superfluous.

Such conditions are undemocratic, for the creation of this mixture of two contradictory polities is a breeder of feelings of discrimination and preference in noteworthy cases throughout practically every conference.

Furthermore, it is unwise in the over-all perspective of the growth of Methodism, for these men tend more and more to be aware of only local needs. Such leadership as they have should be extended over a larger of the church. Try to imagine a vast outreach some of these term brethren would have ha their personalities and consecra could have been felt in other and localities.

The average man can do abou that he is capable of doing w a four-year period. If he can forward to a prospect of a chang is far more apt to do a successful in each appointment than he w if he felt that he would be kep one place on and on.

Our sister denominations have repeatedly that we have, or had best system in the world. We move a man annually, if need without undue embarrassment to or to the congregation. If we cont the present trend, however, the advantages of which our s churches complain will be heavily on us. It will place such a lim tion upon the appointive power our cabinets and bishops as to m a mockery of such processes; will promote the formation of sure groups from local churches gardless of the general good of church or conference.

If we need to rotate our dis superintendents and place a limit upon their distinctive ser how much more do we need to some such time limit upon the of the pastor within one local ch

A four-year limit is fairer, more democratic, it is more pro sive, it is more productive as a sy than our present unwieldy and fair hodgepodge. It does not solv the problems; it does not erase sonalities; it does not eliminate incompetent or indolent—but more than anything we have in present setup, it will go far to producing positive Christianity.

A preacher under the four limit has a liberty and a power i fourth year that he cannot under unlimited tenure. To re such a limit will do much to re ize the church, strengthen the all program, key up the pulpit tensify the educational and mu work, as well as give to bishop cabinet a liberty in appointments basis of merit, which at the pr time is all too absent.

ants on the Religious

DEED, it would be a time for cing with all the stops pulled if the vaunted "our American of life" accorded fully with the tian way. But since there are defects in "our way," including n beliefs and practices, the tian whitewash this phrase is ng in some quarters is hardly anted.

e phrase "our way" means dif- t things to different people. And is the point. While the phrase include, for some people, the ns that before God all men are l and that all persons should be position to make decisions freely, eans something quite different to s. One superstition brought un- he phrase is that Americans are se better than foreigners. An- is that where material success esent, *ipso facto* there one finds l strength. Those who hold this cious doctrine are almost totally rvious to the Christian insight prosperity provides a tempting sion for pride to do its dirty

eeping the proper shading of dif- ce between Christian ethics and American way" may develop into al problem. In the Crosley Cor- tion's current contest, which will somely reward contestants who wenty-five words write the best riptions of the American way of churches and charities named by winners are to receive cash ds. The churches can well use the ey, but if in gaining the money lose their critical detachment, is perhaps the best feature of rican life will begin to fade away. reaching about the "American and witnessing to the gospel two activities that have, for the part, only a secondary connec-

O LITTLE red tape will have to unwound if President Truman es good his intention to send eral Mark Clark to the Pope's shold as U. S. ambassador. Tru- 's nomination, now back at the te House, will have to be re- submitted to the senate on or after January 8, when the Eighty-second Congress starts its second session. The nomination will then go to the Senate Committee on Foreign Relations, which is headed by Texan Tom Connally. If this committee chooses to recommend it, the senate must come through with its confirmation. This means that a majority vote must be behind the Truman nomination.

But that isn't all. Since Mark Clark is a soldier, both houses will have to pass on the proposed appointment, making legal the circumvention of an old law prohibiting the military from holding a civilian job.

Let us hope that the nomination is quickly turned down, if for no other reason than that such action would free Protestants all over the country to move on to other, perhaps more important, matters.

APPARENTLY the plan calling for the weekly sessions of the city council in Reading, Pennsylvania, to be opened with a prayer was operating pretty smoothly. For this ecclesiastical chore the local ministerial association had been sending clergymen on a rotating basis.

But last November the smooth operation was given a rough edge. When time came for Lawrence L. Hosan, a Congregational pastor, to render this service, he refused. In Hosan's opinion, according to Religious News Service, the city officials did not appear to be concerned with "civic righteousness." Pastor Hosan announced, in a letter to the officials, that he would not appear before them and offer the customary invocation. What the city councilmen needed, he said, was "a prophet, not a minister."

This prescription might be a good one for a number of churches and city councils.

A WEEKLY thirty-minute worship service held in the wirebound crate division of Gerber Plumbing Fixtures Company (Chicago) has paid off. Not only are there fewer "grievance problems" to come up now, but in Plymouth, Indiana, where the plant is located, a 12 per cent increase in church membership has been reported.

Each Wednesday at 7 A.M. the employees come to work, punch the time clock, and go immediately to worship. Protestant ministers of Plymouth take turns in leading the services.

Says Max Gerber, president of the company: "Social differences are minimized if not totally absent during group prayer. A common bond is distinctly felt. We believe it important that these feelings enter the factory site. It results in more than better industry. It has a personal and social effect. Most of us spend more waking hours at work than anywhere else."

WHEN a wealthy man of Christian convictions decides he wants to leave his fortune to persons similarly persuaded, he had better get down to cases. An Iowa judge (*Time*, Dec. 10), whose task was to decide what to do with $75,000 labeled by a Methodist for people holding "the fundamental principles of the Christian religion," would probably stand by this advice. Since he feels that Christians agree neither in their interpretation of Jesus nor in their practice of his teachings, the judge has decreed that the money will go to the rich man's relatives.

Here is ample documentation for "diversity." But where is the *unity?*

A CHRISTMAS parade should be more than a gaudy commercial affair. That is the belief of at least some American cities.

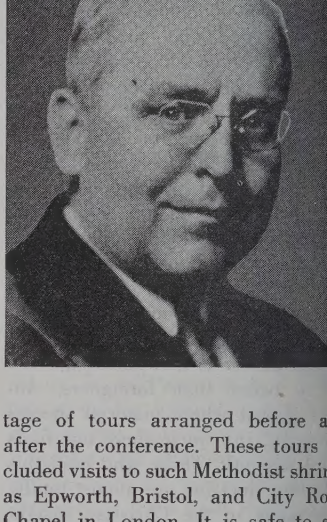
One of them, Fond Du Lac, Wisconsin, put on a parade this past season that illustrated the religious significance of the holy day. And what is more, a businessmen's association contributed twenty-five dollars to each church entering a float.

Christmas, 1952, is twelve months away, but it is close enough for other communities to begin planning a celebration whose accent is on God's act in Christ. If Santa Claus is the good man we say he is, surely he will be glad to play with his toys inside the department stores while the Good News is shared on the streets.—***Richard H. Rice***

The Methodist World Conferenc

By IVAN LEE HOL

Striving for unity in a disunited world, Methodists from many countries met at Oxford in 1951. The author of this evaluation is president of the World Methodist Council, and resident bishop of the St. Louis Area.



The Eighth Methodist Ecumenical Conference met at Oxford, August 28 through September 7. To it came Methodists from all areas of the world save China and the countries behind the Iron Curtain. There were 400 official delegates, and in addition there were some 200 reserve delegates and 400 visitors.

Almost 1,000 Methodists of many races came from all continents. In the delegations were the leaders of the different Methodist groups; and it is certain that there has never been assembled such a group of leaders since the beginning of the Methodist movement. The conference was the most important of all the world Methodist conferences, measured by the timeliness of the program and plans for the future.

Each morning at 9:15 there was a devotional service followed by two major addresses. At five o'clock in the afternoon there was a lecture, and in the evening a service of more popular character. In the subjects of the addresses the program moved through a consideration of Methodist traditions, Methodist doctrines, the Methodist way, Methodism in other churches, the social witness of Methodism in the modern world to concluding discussions of Methodist evangelism and Methodist missions.

In an editorial of *The Methodist Recorder* there is a fine evaluation of the program and the spirit of the conference. I quote it at some length, for I am eager for American Methodists to know what British Methodism thought of the conference as it moved into its closing days:

"Writing, as conditions require, when the Ecumenical Methodist Conference has completed no more than half its programme, it is already possible to say that its success is assured. Such phenomena as large, appreciative, and keen audiences can be taken for granted. The judgment is not based on them, though they may contribute to it. But they would be present in almost any circumstances. It is, however, no small achievement simply to have such a gathering of Methodists from every part of the world, at a time when there is so much that tears men apart from one another, and sets them in opposition. . . .

"Methodism asserts no monopoly of the grace of God—not even with the admission, willing or reluctant, that the abundance of that grace may spill over so that some drops reach less divinely favoured communities. It holds out the hand of fellowship without reservation to all who love the Lord Jesus Christ in sincerity, and who hold the essentials of that faith which was once for all delivered to the saints. Nor does it assert that it was called into being by any new revelation, or the discovery of a new doctrine. It does believe that, under God, the Evangelical Revival changed a formal religion—where it was even so much—into a living faith that, after the true manner of the Gospel changed sinners into saints. . . .

"It is not necessary to stress the unity of Methodism. That exists, and has again been manifested in the Conference. But the contacts between its branches have been too few and occasional. The whole Church has its place in the whole world. It has—it must have—a word to speak in such a time as this. The deeper and more effective the unity, the more powerful and effective will that word be, and the more is it likely to win a hearing."

The local church at Oxford arranged sight-seeing trips for the visitors each afternoon, and most of the visitors from overseas took advantage of tours arranged before a after the conference. These tours cluded visits to such Methodist shri as Epworth, Bristol, and City Ro Chapel in London. It is safe to s that Methodists from around world caught the spirit of John a Charles Wesley as they have ne known it. The fellowship in colle brought Methodists of many lands gether for conversations at the tab and in their rooms. The youth me bers held a prayer service each mo ing in John Wesley's room at Linc College. All of the Methodist ch lains in Europe came to Oxford have contact with the conference.

For the first fifty years in the h tory of the Methodist Ecumeni Movement the conferences concer themselves with discussions and f lowship. At the Seventh Ecumeni Conference in Springfield, Massac setts, in 1947, a constitution w adopted and the Methodist world w divided into twenty-four geograp cal areas. Each one of these ar names representatives on the coun of 200.

The Eighth Ecumenical Conf ence decided to drop the word "e menical," and henceforth it will the World Methodist Conference. T governing body will be the Wo Methodist Council. It was decided have a strengthened organizati

one set of officers and a secre-
t in Great Britain and a secre-
t in the United States.
e officers of the World Method-
ouncil are: Ivan Lee Holt, St.
s, Mo., president; Harold Rob-
Richmond, Surrey, England,
president. Secretaries: (U.S.)
r T. Clark, New York, N. Y.;
at Britain) E. Benson Perkins,
hester, England. Treasurer:
an Coomer, Bournemouth, Eng-
associate treasurer, Edwin L.
s, Charlotte, N. C. Secretary for
ange Preachers: (U.S.) Karl
by, New York, N. Y.; (Great
in) A. Stanley Leyland, London,
and.
that Methodist churches around
world may function in co-oper-
endeavors, the following stand-
committees were appointed:
) Committee on Evangelism,
h plans to project a united evan-
tic effort throughout the world
953.
) Committee on Exchange of
chers. Exchange of preachers by
different sections of the Method-
orld.
) Committee on Finance, which
provide a modest annual budget.
) Committee on Women's Work,
ng to bring Methodist women
nd the world into fellowship.
) Committee on Youth Work,
h may promote the Methodist
h Conference.
) Committee on a Memorial to
Wesleys at Oxford.
) Committee on Education.
) Committee on Church Co-oper-
n, with a theological section and
ction on church relations, advis-
on church unions within different
s and studying how to relate the
ld Methodist Council of
movements as the World Coun-
f Churches.
looking back over the confer-
days, I find myself stressing
e values:
) We knew at Oxford a fellow-
that is unbroken in a broken
d.
2) We came to a higher evalua-
of the greater heritage passed on
s by the founders of Methodism.
3) We came to a new understand-
of the witness of Methodism in
stressed and sinful world.

(4) We came to realize more deeply that the catholicity of Methodism must lead Methodist churches in every land into ever closer co-operation.

(5) We came to know that whatever may be true of other confessional groups the World Methodist Conference will support with loyalty and zeal the World Council of Churches.

(6) We came to such pride in Methodism as to feel that God has brought it face to face with a great opportunity for service.

(7) We came to feel that the Oxford conference would be historic in the Methodist Movement and that it would mark a turning point in our life.

(8) We came to see that, though we could not immediately establish one Methodist Church, we had laid the foundation for such a church and that Methodism had taken the greatest step forward since John and Charles Wesley started it on its way.

The Message Comes First

In the coming quadrennium skeleton machinery should be directed by intensity of purpose, says the pastor of First Methodist Church, Athens, Ga. This contribution was received too late to be included in the symposium "The Next Four Years," published last month.

ARE "Crusades" and "Advances" outside pressure or inner compulsions? If they are the former, they will be empty and unworthy. If they are the latter, let's have more.

Personally, I am afraid we Methodists have not been overwhelmingly inspired by the Advance. We have performed nobly according to schedule and have reached many goals. That is a credit to the methodical procedures of our denomination and to the loyalty of our faithful laity—perhaps not so much because of any flaming evangel within the Advance movement itself.

Some wrongly conclude, therefore, that we ought to have no more quadrennial programs. That does not follow. The failure of the Advance (for, I believe, it has failed—not in performance but in inspiration) can be explained by the design of the movement itself.

The Advance has been too complicated. The first half of the quadrennium was spent in holding meetings given almost entirely to the attempt to unravel the intricacies of the Advance. No part of it was understood or explained alike by two different bishops, two different superintendents, two different pastors, or two different church organs. Hour upon hour, which might have been used for inspiring messages, was given to trying to explain a movement that had two objectives that changed each year (but no year was really a year). The first objective was realized through teaching and preaching; the second was realized through practical action, but the first objective had an "action" phase each year. Nothing so disorderly can catch fire—not even a pile of sticks!

Whatever we have, it must be single-pronged. Whatever our emphasis is to be, let us give our time to the emphasis and not to terminology.

What emphasis, then, should be chosen? It must be an emphasis of "message" and not just an emphasis of "method." Missions and evangelism are concerns that directly carry the gospel. World peace techniques, the ecumenical movement, church extension, and even the major area of education are methods for conveying the gospel. The next four years must strengthen and make more effective these techniques. There will be no inspiration to the program, however, if these are the major emphases; for they are not the gospel.

There is no difference between the missionary emphasis and the evangelistic emphasis, except geography. They carry the central message of the Christian Church. Let the next four years then be given to a program of *world evangelism* on a scale and with an intensity we have never before known. The above-mentioned methods of the conveyance of the gospel will thereby be strengthened and extended.—***Dow Kirkpatrick***

Show Thyself Approved

By GEORGE R. SWEENEY

If local preachers want to adminis Holy Communion, let them meet fair terms set forth in the Metho *Discipline*, says Pastor Sweeney, serves First Methodist Church, U ichsville, Ohio.

MUCH has been written lately about the necessity and the "sweet reasonableness" of giving unordained pastors the authority to administer the Lord's Supper in The Methodist Church. *

The implication seems quite clear that the "poor boys" are being discriminated against, that their ministry is suffering adversely in their own eyes and in the eyes of their congregations and communities, because a powerful "hepped-on-education" block is in control.

Let us examine the situation more carefully. There is no real attempt to discriminate unfairly against the local preacher or the accepted supply pastor. The church has every right to require each preacher to prepare himself for the ministry.

A man going to college and seminary spends at least *seven years* preparing for the traveling ministry in our church. He must "have been [a local preacher] for two full years and have completed two thirds of the regular degree course in one of our theological seminaries, or another theological seminary whose standing is approved by the University Senate; having been received on trial; and having completed, satisfactorily to the Annual Conference, the first two years of the conference course of study" (Par. 393:4) in order to be elected to deacon's orders.

To be elected to elder's orders, the seminary student must "have been received on trial and elected to the office of deacon under the provisions of ¶393:4, and have completed, satisfactorily to the conference, the conference course of study; have been [a deacon] for at least one year; and have been admitted into full connection" (Par. 402:5). This man has been in school for seven years studying and serving his time, step by step, until he is granted all the authority and privileges of a full conference member and an elder.

The Discipline provides for at least two other classes, making them eligible for the order of deacon and elder: "local preachers" and "accepted supply pastors" (Par. 393:1, 2) (Par. 402:1, 2).

Let us consider *local preachers* first. To be eligible to the order of deacon: "those who have been local preachers for *four consecutive years* [italics mine] and who present to the Annual Conference a recommendation for deacon's orders from the District Conference (¶ 671) . . . and who have completed to the satisfaction of the Annual Conference the studies prescribed for local preachers who are candidates for deacon's orders" (Par. 393:1; check Pars. 2041-2055 for the studies required).

Local preachers to be eligible for the order of elder: "those who have been for *four consecutive years* local deacons, or have served as regularly appointed supply pastors for *two full years* after having been ordained deacons; and who present a recommendation for elder's orders from the District Conference . . . and who have completed, satisfactorily to the Annual Conference, the studies prescribed for local deacons who are candidates for elder's orders (Par. 402:1).

Next let us consider the *accepted supply pastors* and the requirements for deacon's orders: "those who have been accepted supply pastors in regular service for *two full years* and have completed the first two years of the conference course of study, together with studies indicated under the examination for reception on trial, under the Conference Board of Ministerial Training and Qualifications (Par. 393:2).

The requirements for elder's ders: "those who have been ordai deacons under the provisions o 393:2, who have been serving as ular accepted supply pastors for *full years* since their ordination, have satisfactorily completed the conference course prescribed" (P 402:2).

Within the space of *four years*, upon *the completion of the requi conference courses of study*, it is sible for an accepted supply pa to be fully prepared and duly thorized to serve the Lord's Sup in The Methodist Church!

For the local preacher and the cepted supply pastor these disciplin requirements are exceedingly lib and more than fair. Why there is an uproar over their not being to administer the Lord's Supper not obvious. The one large conclus to be drawn is that they do not w to do the required studies. St. Pa advice to young Timothy, the budd preacher, is altogether fitting for e of us today: *Study to shew thy approved unto God. . . .*

The present legislation on ord tions of local preachers and acce supply pastors should stand changed. But there ought to b better possibility for these pas to be admitted into the "trave preacher" conference relations Paragraph 323 should be amen to make this possible: an acce supply pastor, who has been gra ated from an accredited four-y high school, or who has done ditional work in an accredited lege, and who has completed prescribed courses of study for cense to Preach (Par. 2043), for mission on Trial (Par. 2044), Studies of the first through the fo years (Pars. 2045-2048); who served pastorates acceptably fo least ten years; who is not over fo five years of age; may be admitte full conference membership b three-fourths vote of the annual ference.

* For other discussions on this subject in THE PASTOR see the following articles: "Ordination as an Administrative Measure," by Harold B. Williams (Apr., 1950, p. 4); "They Are Denied," by Paul K. McAfee (Apr., 1950, p. 7); and "Different Breed of Cats," by Franklin C. Hubbard (June, 1950, p. 8).

A Sermon by PAUL W. HOON

Religion for a Time of Revolution

"To hear and obey God amidst the confused, jingoistic, raucous voices of our age, is to be a Christian revolutionary in a revolutionary time," says the pastor of First Methodist Church, Germantown, Philadelphia, Pa. This message was delivered at Lake Junaluska during the 1951 assembly.

NOT know how far I need to nt the thesis of this sermon, be trustees of the gospel in neration means to understand evolutionary age calls for rev- ary religion. The amount of ntation would depend, of on how far we are aware that living in a revolutionary age, w accurately people are able rpret the historic events of the w years.

think of political revolution s taken place in our lifetime: mmunist revolution in 1917 first well described in John Reed's phrase "Ten Days That Shook orld," and ten days issuing in uent years of revolution that ake the world. Think of Mus- revolution in Italy; of the evolution involving millions of ; the revolutions and counter- ions in other continental coun- in South America; the par- tary revolution in England y twice in our lifetime the Party has come into power. of the drastic changes that took n our own nation in the 1930's, if not actually revolutionary, ly made overt revolution avoid- More recently we think of the tion in communist China; of gitation in Africa and South ; of the peaceful revolution in led by Mahatma Ghandi. Was ever, I wonder, a half century itical and economic revolution s we have passed through in the ty years?

we think of other kinds of rev- n as well, of cultural revolu- of the revolution that science ought in man's living and think- f the changes that have come from it. We dimly realize that 1945 was the introduction into a new age, an atomic age, and that nothing less than the word "revolutionary" is adequate to describe it. We think, too, of the revolution in communications, together with the changes that two world wars have forced on us; geography has so shrunken that now we must think in global terms. Again certain new revolutionary ideas like dynamite have been let loose in society, and revolutionary words are on our lips: collectivism, dialectical materialism, class struggle, social dynamism, the psychology of the masses, authoritarianism, and so on.

Again, here are revolutionary conditions of need in our world that like tinder await only a spark to be set on fire. I have read that, despite our boasted twentieth-century productiveness, three out of every five persons in the world today have an average income of less than forty dollars a year; that less than a quarter of the world's people can read and write; that few have more than enough food to keep body and soul together; that over half the world goes to bed hungry every night; that on the average the majority life span of people is under thirty.

Plato once said that most cities are actually two cities, a city of the rich and of the poor, and wherever a city is too sharply divided the city of the poor rises and overthrows the other city, or the city of the rich imposes its economy by force upon the city of the poor. Now it has been said that "America is the city of the rich, the great white house on the hill surrounded by huts of colonial peoples and the submerged masses of western Europe."

America, with about 6.2 per cent of the world's population, receives 47 per cent of the world's income, produces 16 per cent of the world's food, and eats 14.5 per cent. Thus we have fourteen times the average income of all the rest of mankind per capita and well over twice the average amount of food—our normal consumption being estimated at 72 per cent above the safety line for health! Amidst such conditions of revolutionary need, can we expect that ours will not continue to be a revolutionary age?

But one must further ask, do we not have the uncomfortable feeling that while we have lived with these facts and events the past years, on the whole, most people have failed to see how revolutionary our age really is? More significantly, Christian people have largely not understood that the more revolutionary the times the more resourceful they must be in comprehending the revolutionary character of the gospel and proclaiming it to their time?

The truth is that most of us good middle-class Protestants have been wearing blinkers these past years. On the one hand we have gone on ignoring the tremendous powers and ideas of the gospel that have lain around like delayed-action time bombs; and on the other, we have comfortably and complacently earned our bread and butter, shaken our fists at the Communists, raised our children, paid our taxes, married and lived and died, while the world has gone through convulsion after convulsion and faces no one knows what fate.

Jesus speaks to our need. In Chapter 12 of Luke's Gospel he warns the disciples that they are to be watch-

Paul W. Hoon

ful in the days to come. And then the words: *I came to cast fire upon the earth; and would that it were already kindled. . . Do you think that I have come to give peace on earth? No, I tell you. . .(R.S.V.)* or as Matthew records it, *I came not to send peace, but a sword. For I am come to set a man at variance. . . . And a man's foes shall be they of his own household (K.J.V.).*

And he said . . . to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower. . . And when ye see the south wind blow, ye say, There will be heat. . . Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time (K.J.V.).

The sternness of these words means something for us. How good are we, really, at discerning the signs of our times? These vivid metaphors of fire and sword are more typical of the mind of Jesus than we like to admit. The fact is, Jesus is a dangerous person. He is what many people would call a radical. His ideas are revolutionary, and he means them to be revolutionary.

Jesus was executed, remember, for insurrection. The charge brought against him was that *he stirreth up the people.* That is what Jesus was once, and that is what he has been ever since. As fire means destroying and cleansing, as a sword signifies antagonism and offense, so Jesus always confronts men with new decisions and hard challenges.

Now none of us wants to wear long beards or throw bombs. We further respect the law and believe in the parliamentary process. When I plead for some Christian revolutionaries, I am looking for people who are willing to withstand the herd mind around them and at the cost of offense will interpret life and make decisions in terms of the gospel. In this sense, the Christian revolutionary, first of all, is the man who will let the gospel illumine the meaning of the revolutionary events that befall us, and who is willing to accept the consequences of that interpretation, letting the chips fall where they may.

Here, for example, is the vast upheaval of the exploited masses throughout the world who, slowly and terribly, are struggling toward a better life. Whatever else we may think of communism, we must see that it makes the appeal it does because, sincerely or insincerely, it promises men the social and economic justice that Christianity long has been talking about. In this sense, communism is a historical judgment we have brought upon ourselves because we people of the West have not made justice real. In the words of Barbara Ward ("Faith for Freedom," *Atlantic Monthly*, Dec., 1950): "In many ways, we today are paying for the complacency of our grandfathers and great-grandfathers. It was not only the injustice, it was also the appalling smugness, of the Victorian possessing classes which put the real vitriol into Marx's pen."

If this be true, what are we to say to our enemies who see us reluctantly putting a comparatively few million dollars in President Truman's Point Four program, and billions into weapons? What are we to say to the Oriental who sees our storehouses bulging with grain while millions of Indians starve, and at last, after such political maneuvering and with such careful calculation that the good will is practically emasculated from our act, we reluctantly ship India some of the grain it needs?

For that matter, what are we to say to people who observe that in 1949 ten million U.S. families had an annual income of less than $2,000 a year, while corporations earned unprecedented dividends? Thinking of these things, can we blame the masses if they say that if this is demo social justice, then give us co nism? If Christian peoples an tions decline to employ the Chr sword of social justice, are we learn shame, and profit from th dom of revolutionary movement do?

I submit, to hear and obey amidst the confused, jingoistic, cous voices of our age is to Christian revolutionary in a re tionary time.

Again, the Christian revolutio is the man who carries over into lic issues involving the social he lives in, the same moral visio ethical sensitiveness that at his he brings to private responsibi The trouble with so many Chri people is that in their private m they are radical in their fideli Christian ethics, but that on s issues they ignore the fire an sword. They are willing to stand on issues of private integrity, they decline to be *at variance*—t Jesus' language—with the foe man's social good.

Sometimes the explanation is of courage. Sometimes it is preju people have been bred in, or p dices of their class or professio status in life. More often, I thi is a certain schizophrenia of science, the perverse tendency i of us to split our conscience in and use half of it here but decli use the other half there.

The life of a distinguished se from New England, now dead, trates my point. Coming fro family noted for its philanthropy gentleman made large gifts to B University, for the faculty pe fund, for two complete chemical ratories—one costing $500,000 December 1923, when a trust pany in his home city closed its owing Christmas depositors $150 the senator advanced the money they might be paid in full; an 1924 he performed a similar se for the Park Commission emplo when a filibuster in the state s tied up the payroll accounts. Yet same senator in two terms in United States Senate was an spoken opponent of the li reforms of the Roosevelt Admini tion. He charged President Roo

plunging the country toward
orship and communism, and he
against the Social Security Act
e reciprocal tariff policy.
I realize that the Roosevelt Ad-
ration is vulnerable on many
But in retrospect, given the
nic crisis of the 1930's, and the
ent that Christian ethics pro-
ed upon that crisis, can any
able man maintain that passage
social security law was not an
social justice, or that the re-
al tariff policy was not an act
ral mutuality between nations
least signified our faith in the
f fellowship with nations whose
were in need? Why is it that
s so often this kind of cleavage
thinking and living?
in, here is an illustration nearer
and more up to date: setting
ves—in Jesus' words—at vari-
with foes all about us on the
of war. I do not mean to over-
fy the complex nature of this
But is it not true to say that the
tionary man today is the man
efuses to think and talk in terms
, who believes there is another
ative, and who would use the
of the spirit to break the sword
el? If you need evidence, con-
how morally benumbed our
ence has become when we could
without a qualm the policy that
mpaign in Korea was simply
duct "Operation Killer," that
tactics were not geographical
micidal?"
at has happened to us that we
lk that way, that as we slaugh-
n with guns and burn them to
with napalm jelly bombs, we
ead such headlines and then
lay our evening papers down
rug our shoulders and say our
s?
in, what has happened to us—
ow great is the need for Chris-
evolutionaries—when financiers
usinessmen speak of "the peace
: when the stock market sags
nors of a truce, when business
ves with the prospects of war?
ociety is all mixed up when that
f thing happens. Oh yes, I know
be rejoined that we are victims
times. And that is true, we are.
y point is: where are the Chris-
evolutionaries who discern the
signs of our times? Where is independent Christian thinking? Where is the sensitive conscience? Where is the integrity that sets a man at variance with foes, that makes him stand as a fire and a sword in an evil age? The Christian revolutionary, I submit, is the man who sees our times for what they are, and who carries over into all the issues about him in everyday life the gospel he believes with all his heart.

But while I speak so far in terms of ideas and concepts, the Christian revolutionary is above all the man of action. It is one thing to bring an attitude, it is another thing to bring a deed to those points of tension where justice and human welfare are at stake and the victory of good hangs in the balance. For the fact is that at every given moment human welfare somewhere is at stake, and it is only won or preserved by action. What we Christians need is a doctrine of "permanent revolution," it has been said, much more profound than Trotzky's conception that goes by that name.

Man and society must be changed again and again. Evil must be batted down again and again. The purpose of good expressed in social institutions must be corrected again and again. While realizing that the devil sows tares in the field by night while the good man sows wheat by day, the Christian yet goes on sowing wheat come what may, taking hold of this problem here, working for greater justice there, reconciling enemies within the bonds of good will here, protecting the beaten and exploited there.

Reinhold Niebuhr put it well in an essay some time ago in quoting a statement that Sidney Hook offered as a fighting faith for social action. "To be resigned to the contingency of defeat, but to fight like hell for the best possible chance in every alternative, that is what the good life in social action means." We would revise it to say that instead of fighting like hell we fight like heaven! In every situation, heaven does require some kind of a fight. God's purpose and will are beyond any contingent situation; and yet his purpose and will are in every situation. And to make his purpose and will come true to achieve the good life, God needs the man who acts, who at the cost of antagonism and offense will bring the sword and cast forth the fire.

In *The Pillar of Fire* (p. 229), Karl Stern says, "If it were true, I used to think, that God had become man, and that His life and death had a personal meaning to every single person among all of those millions of existences in the stench of slums, in a horizonless world, in the suffocating anguish of enmities, sickness and dying—if that were true, it would be something tremendously worth living for."

Well, we declare that it is true, that God has become man in Christ, that God revealed in Jesus has meaning, that he intends love and justice for all men in whatever condition they be. And because as trustees of the gospel we believe it is true, it is worth living for; it is worth fighting for; it is worth dying for. It is worth every effort of mind and conscience we can bring to know the signs of the times in which we live, every act and sacrifice to toil and struggle for the good life in our world, and to show forth something of the brave spirit of him who once spoke and still speaks to us his word: *I came to cast fire upon the earth. . .*

Looking Forward

How long will we put up with the proposition that runs: "Talking about one's faith is something that is just not done in polite society"? This debased principle is one factor, among others, that keeps the Protestant voice throttled in everyday life, says Woodrow Geier in an article to appear in THE PASTOR next month. The important question for Protestants is, "Will We Put Our Light on the Stand?"

Mr. Geier, associate editor of Adult Publications (Methodist Editorial Division) suggests six lines of action for Protestant groups to follow in their witness to the secular public.

In the March issue Gordon L. Lippitt discusses "Improving our Work with Groups." He writes: "The old-fashioned type of chairman who oftentimes has been called the 'policeman,' 'the we-must-get-results man' or the 'good fellow' is not enough for group functioning."

PASTORAL WORK

Preaching and Depth Psychology

By GRAHAM R. HODG

Hell fire and communism disturb people today not nearly so much as common hopes and distant longings buried deep in their hearts. The author is pastor of First Congregational Church, Ticonderoga, N. Y.

PREACHERS were past masters of depth psychology centuries before Freud lived. The recalling of buried memories and feelings for therapeutic purposes, as practiced by psychiatrists, is a complicated and expensive process. The Christian evangelist gives a group rate with equal or better results.

According to Professor Amos Wilder, one reason why Jesus and the early apostles spoke with such immediate effect was that they stirred feelings and memories buried within the heart and mind of every true Israelite. *Deep calleth unto deep. . .* Jesus and Paul knew how to touch the Jews' most tender chords. No wonder the Jewish leaders hated them. They were shaken to their very depths.

The briefest examination of Paul's preaching and writing shows how he deliberately played like a concert master on Jewish feelings and traditions. He split the council trying him (Acts 23) into two battling groups by mentioning the resurrection, a hot subject. He rebuked the high priest, was shouted down, and then defended the priest's office by quoting Exodus 22:28. Flashing his Roman citizenship upon the Roman captain as he was being led to prison, he got permission to speak and then gained the Jerusalem audience by speaking in Hebrew (Acts 22:2). In the Antioch synagogue he preached that Christ was the fulfilment of Jewish hopes. So effective was his preaching (Acts 13:16-41) that the whole city came to hear him the next Sabbath.

Paul's letter to the Romans is a theological appeal to every religious sentiment of a true Jew. He recites his own faithfulness to the Law and recalls Abraham, Sarah, David, Moses, Isaiah, and Rebekkah—not to mention Sodom and Gomorrah. The book is argument—argument based on an appeal to deep religious feeling and memory. Its modern counterpart would be a patriotic address to Virginians based on the life of Robert E. Lee.

In First and Second Corinthians there is less appeal to the patriarchs, but Christ is related again and again to the Law, so dear to the Jewish mind. No opportunity is wasted in showing the relation between the new faith and the old Law.

Abraham is used generously in Galatians. The revered Law comes in for heavy use in Ephesians. While Abraham is not mentioned in Philippians, Jewish customs are used frequently.

Hebrews is thirteen chapters of theological tear-jerking, in the finest sense. Every stop is pulled wide open and a grand theme of Law, tradition, and forefathers is played in the thesis that Jesus Christ is the summation of Jewish religion. Even minor characters like Abel, Enoch, and Melchizedek are brought in. No Fourth-of-July orator quoting Washington, Lincoln, and Wilson could have done a finer job. Granted that Paul did not write Hebrews, it does carry his method of appeal to a grand climax.

Other New Testament preachers stirred deep feelings and memories with more violent effect. Peter (in Acts 2:14-40) appeals to *Ye men of Judaea.* Three thousand souls responded. Shades of Franklin Roosevelt and "My fellow America

In Acts 3:12-26 Peter used A
ham, Isaac, Jacob, Moses, and
uel, not in vain, but to convert
thousand persons. In this Solon
Porch sermon he called in the
archs, the law, and the Holy One
grandiloquent answer to the spir
yearnings of the sinful crowd.
was no cynical manipulation of
sentiment, but an honest appe
the truest religious instincts o
Hebrew heart.

Peter's few words in Acts 5:
as to Jesus' being the Messiah
the council to a point of viol
How does Gamaliel quiet them?
defense beginning, *Ye men of I*

In Acts 7 are 52 consecutive v
in which Stephen tells the high
and council of Christ's conne
with Abraham, Isaac, Jacob, Jo
Moses, and Aaron. He recalls
flight from Egypt, the forty yea
wandering, the golden calf, King
omon, and having done this ac
*ye stiffnecked and uncircumcize
heart* of killing the prophets an
Just One. Though the council re
differently from Peter's five thou
they were stirred.

The apostles had a tremendou
vantage over modern preachers i
common-folk memories which ex
in Jewish hearts. Always the n
names of Abraham, Isaac, and J
could be used, and they were
Sometimes such "blasphemy" bro
death to the preacher, but near
ways it brought converts. What n
or memories can the modern pre
use, which merely mentioned,
as lodestones, creating their own
of feeling? Even to some warmhe
Methodists John Wesley is ju
name. How many Congregation
know Robert Browne; or Pres
rians, John Knox? For most P
tants the Pilgrims evoke the de

gs, and they, just at Thanks-
.

t hardy perennial "Little Brown
h in the Vale" is not drawing
ars it once did. What does it
to those raised on asphalt and
ttended the soot covered settle-
church around the corner?
elists no longer rely heavily
mother's tear-stained Bible."
r cries only at movies now and
ouldn't find the Bible on an
notice. What we learn at her
s not necessarily a Bible verse.
is no lamp burning for us in
indow nor is there an "empty
waiting at the chromium
dinette set.

achers today do not have the ad-
ge of Peter and Paul who swept
ltitudes with references to com-
olk memories. Next Sunday the
end Doctor Swayzum will con-
a congregation whose members
orn from San Francisco to Cal-
whose names denote twenty dif-
national backgrounds, whose
us religious connections in-
twenty-five denominations,
faiths, and Rosicrucianism, and
social positions and living lo-
s have varied with the seasons.
may have some common hopes
nany common fears but not
on backgrounds or common
us memories. For them no lost
is. They may use the same kind
thpaste or wear the same styles;
and press see to that. But these
atters of the surface, not reser-
of memory which unite. If
are changed deep must call to

difficulty of striking even a
on cultural chord is shown in
antic attempts of World War II
vriters to compose a real World
II song. "I'm Dreaming of a
Christmas" was the nearest
ach. It succeeded because it
ed war completely. In its very
s it failed as a *war* song. Com-
his song writers' wasteland to
radise of the Civil War when
Battle Hymn of the Republic,"
e," "Tenting Tonight" (oh, how
ed to weep as we sang it in
school), and "Just Before the
Mother" were created. The
e Hymn" still does things even
n-agers.

We may have common fears and frustrations today, but our common cultural and religious feelings are not what they were. Almost any sermon of 1865 or 1900 would leave a 1951 congregation cold. What is the common chord, if any?

Let's consult that master psychologist, Charles Dickens. "The Christmas Carol" surpasses Freud in recalling buried memories and forgotten events for therapy. Not on a consulting couch, but in his four-poster bed Ebenezer Scrooge gets a flashback of his lonely childhood and youth. After years of disuse his tear glands begin to function, and he has remorse and pity for the boy that was. Then he sees himself as he is, horrible sight. But the scene conveyed by the Ghost of Christmas Future is too much. God forbid! What can I do to be saved, O, Ghost? Scrooge is offered redemption and a chance to make amends.

What changed flint-hearted Ebenezer was not a harkening back to ye olde Merrie England with its Yule log and sturdy yeomen singing carols in the snow. It was a review of his individual life, with his own past hopes, sins, fears, and failures. It was the revelation of what would be if he continued his present course. What had become of the lonely boy sitting in the schoolroom? Was this to be his grave, weedy and untended? What had replaced the gaity and goodness of his youth? Money and greed. If Tiny Tim died, whose fault was it?

Like Dickens' Three Ghosts of Christmas, the preacher today can confront each single human being before him with his own sins, past and present, and offer personal salvation through Jesus Christ.

Has the pastor of First Church confronted the prosperous, selfish Jones family recently with a homiletical picture of what greed does to one's souls? Has he done it so well that they feel "My God! That's us!"

Has Pastor Smith preached on the talents so effectively that brilliant, attractive Mrs. Brown concludes that her social clubs are a waste of time and that she wants to be more active in the church school? Have self-centered Mr. and Mrs. Anderson had their future lonely lives so portrayed that they shrank back in horror and determined to change courses? Has young Jimmy Brown been reminded that those ideals of a few years back are still more important than success? Have war-tortured peoples abroad been so vividly pictured that the congregation prays: "Forgive us, Lord, for our part in it"?

Has debt-harried Widow Carson been made to feel that Christ suffered, too, and that she is not alone? If not, the preacher of First Church has missed a great chance to save souls. For he cannot scare them now with hell fire or even communism. The fears, hopes, aspirations, failures, sorrows, and distant longings of the individual are the preacher's entry point.

Gone is fear of the flames. Replacing it are fear of failure, a knowledge that life tastes chalky, a groping for final answers in a world of infinality, loneliness, restlessness, fear of the future, dissatisfaction with material achievements, frustration for not making the grade, distrust of power in business and state, and a craving for God.

These are some of the common feelings of congregations today. Many people feel like passengers on a pilotless, robot-controlled ship steaming full speed ahead in unknown waters on a foggy night. They are fellow passengers on a mysterious voyage, dining and sleeping in luxurious quarters, but with no common port of departure and no common destiny.

Let the preacher stir their memories! From God you came, to God you are returning. This is God's vessel you are riding. Commit yourself into his hands. These inner cravings are not just for food and drink, but for the bread of Life. *Come unto me all ye that labor and are heavy laden, and I will give you rest.*

These stirrings in you are not mere psychological drives invented by twentieth-century scholars. They are man's most ancient yearnings—the desire for God, your loving heavenly Father. Though you have been in Egypt and never knew him, you still long to know him. You have been in the land of goods, knowledge, and power but with no satisfaction. Return unto thy rest, O my soul!

Not many years ago we fought over man's origin. Now we wonder

about his destiny. Whatever the gospel offers in this direction, preach it. Man's common yearning for direction will respond. Not from threats or promises of rewards but because of the common seeking for God's image in our own lives.

As the hart panteth after the water brooks, so does man long for God. The buried memory of our creation, our early possibilities, our failures, our lost dreams, and aspirations—stir them, preacher. Preach to the common knowledge that we have strayed from our Father, that he waits for us, that we may return to him. Preach to the common yearning to return. Hold high Christ, and he will draw all men unto him. We know him for we have seen him somewhere, sometime, in the past. Could he be our own lost, unattained selves, forgotten or never known?

Clinical Material

The cause of this woman's anxiety is not the prospect of loneliness as her husband approaches death, but the fact that he has lingered agonizingly between life and death. "God knows best," she is assured; but her question, "Why must he suffer so long?" still remains.—**Russell L. Dicks, Contributing Editor**

Suffering of a Loved One

MR. D is thirty-two years of age, married, and a member of the Official Board of the church I serve. He suffered a stroke two months ago and was at the point of death when I visited him.

When I entered the house, Mrs. D and her mother, Mrs. M, were sitting in the living room, which adjoins Mr. D's bedroom.

I asked, "How are things today?"

Mrs. D replied, "About the same as yesterday. He is just rousing up. He has been sleeping since noon under the influence of hypos. Won't you sit down?"

"Thank you. . . It isn't easy to sit and wait, is it?"

Mrs. D answered, "No. Remember yesterday the doctor said he wouldn't live through the day?"

"Yes."

"But he lived through the day, all night, and all day today. His pulse rate is 190. I don't see how he stands it, do you? It should be 72 to 80."

In the meantime Mr. D had begun to moan and Mrs. M went into his room. I heard her say, "The minister is here," and in a moment or two she came to the door and asked me if I would like to see him. I went in and spoke to him, but he did not recognize me and I came back just as Mrs. D was coming into the room. We both went back into the living room, and she said with tears in her eyes, "I don't see how he stands it."

I said, "He was a strong man."

"Yes, he always was. Did you hear how he hurt the doctor the other day?" She explained how he had grasped the doctor's hand so hard that he had hurt it.

"I've noticed that when I've shaken hands with him; he had a good strong grasp, even yesterday."

"He has a lot of strength in that arm, and he can't use the other one at all. I guess there is no hope for him, but if he knew that his left side would be paralyzed I don't think he would want to get better, do you?"

"No."

"I can't understand why he has to linger on so. I wish he could just go to sleep and never wake up. I need patience." Once before she had asked me to pray that she might have patience, and today she said this with a great deal of feeling, her voice almost breaking.

"I don't want him to die, but I don't want him to have to lie there and suffer. Why is it that some wicked men step right out quickly, and he has to linger on and suffer so? I know Mrs. M's son-in-law believes in purgatory. He is a Catholic and he believes that you can pray them through. I can't find that in the Bible though, can you?"

"No."

"I don't see where they get it, and I don't dare ask."

"I've been told that they believe that is the place where Chris during the three days betwee time he was buried and the res tion."

"Well, I don't see how they It is a rather comforting th though, to think that you can them through, but I can't beli it."

"No. We don't have to believe The resurrection is our comfo

Mrs. D began to talk about ment and ask questions abou we knew whether a man who ha good all his life but had neve fessed Christ met in the hereaft same fate as a murderer.

I said, "There are some thin course, which we will never kno it is God who judges people, n We have no right to."

"No, *Judge not, that ye b judged.* But still we do judge and are judged by others." *(H the high point of the call; the does not recognize it as such.)*

"But it is God who is the judge, and God is love."

"Yes." She began to talk about Mr. D's lingering, and "Oh, why does He let him lie and suffer? Why doesn't He tak home? I don't know if it is ri ask Him to take him, but if w He wouldn't if it weren't His would He? But I don't know i right to do that. . ." *(Here we the often asked basic question o How do we answer this?)*

"In our prayers we can comm to God's care and trust that Go do what is best." *(A well-put re and one that does bring co usually.)*

"Yes. The Bible says to pra believe, but we pray and pra our prayers aren't answered. P they are in a way, but we do what we wanted."

"Perhaps we get what is be us."

"Yes, perhaps we do." After pause, Mrs. D remarked that almost night and the days were g shorter, so I decided to end m immediately.

"I think I had better be going now. Shall we have a prayer to before I go?"

"Yes, if you'd like to." *(T hardly a hearty response.)*

rayed: "O merciful God, thou ır loving Father. Thou art our ıerd, and thou dost lead us be- he still waters and even through alley of the shadow of death. unto thy servant thy love in days of his sickness and be with nd those who love him and who ter unto him. There are many in life which we cannot under- but grant us the assurance that neath us are ever thine ever- arms. Be thou our light in dark days. In the name of Jesus , our Savior and our Lord. ."

stor's Summary: Mr. D died ext afternoon. I was not with t the time.

onder if I was too directive in all I have recorded. Mrs. D me several specific questions, was necessary to answer them. ver, I am not satisfied with my ach.

tor's Summary: We present all as an instance which the often faces. The striking point call was the parishioner's question about "judgment." Here the pastor failed to recognize that there may have been something specific in Mrs. D's mind about judgment. The minister did not recognize it at the time; neither did I upon first reading the report. The way the conversation develops it is not surprising that he missed it. Most of us would have done the same. Once having missed it in the conversation the pastor, if he discovers that this is a probable problem, can be alert for another discussion of this point in his calls following the funeral.

The parishioner's question as to whether it is right to pray for God to take a loved one is one that comes up somewhat rarely, but every person faces it sooner or later. It is important that the parishioner not feel guilty following such a prayer. It is also important that such a prayer is significant in the process of accepting the fact of approaching death by the relative. So far as the prayer making a difference in the actual death experience I think it does, especially if the dying person feels the acceptance by a loved one. This knowledge is not an intellectual process such as we commonly think of in knowing of something; rather it is a deep feeling. We believe death may be hastened or delayed by the "patient's will to live."

This will is influenced by many things. Sometimes it is stimulated by the patient's becoming angry. One woman told me that her doctor stood in the door of her room and said to the nurse, "Just keep her comfortable. That's all we can do." She said, "That made me so mad that I was determined to get well enough to tell him what I thought of him for letting me hear him say that." When she got that well she went ahead and got well enough to leave the hospital. That is, the doctor prevented her death by inadvertently making her angry.

Our pastor here avoids the question by responding that we commend our loved ones to God's care, which was a good response. This parishioner will need a good deal of pastoral care after the death; her questions have meaning and will need discussion later.

Questions of the Month

STION: Can you give some help in the matter of ing useful pastoral service for a family in which s one member who is dying of cancer. In this case tient is the husband, and he has not been informed inevitable death. He is aware that he is seriously t believes he is making a "slow recovery" from an ion.

WER: It is vitally important for the pastor to see ıe patient and his family frequently during such an —every three days, every other day, every day, as ness progresses. The pastor's presence helps to make esence of God real.

he patient asks about his condition, the question be referred to the attending physician. If the t feels the doctor has not told him everything, and seems worried about it, the pastor should discuss oject with the physician. We find as a general rule tient does not ask. When the patient does not ask, ot advisable that the information be forced upon ention.

STION: What are the possible reasons for not prayıenever calling upon the sick?

WER: Praying in the sickroom sometimes can be il to the patient. When calling upon the sick, the r's first principle is *do no harm.*

We do harm if we embarrass the patient in the company of other people; we do harm if we increase the patient's anxiety. Prayer may do just that, especially with the person who is suffering with heart disease. Almost all heart cases are anxious. Prayer will often cause a depressed person to become more depressed. In some instances prayer will block the confession of an experience about which the patient may feel guilty. All of these are reasons for knowing *when* to pray, to say nothing of knowing *what* to pray. For the answer to that question I refer you to E. H. Babbitt's *Pastor's Pocket Manual for Hospital and Sickroom.* (Abingdon-Cokesbury Press) or my book, *Comfort Ye My People* (Macmillan Co.).

QUESTION: Why is the doctor such an isolated person?

ANSWER: The doctor is one who had to learn more and more about less and less. His work has grown heavier because of the amount of sickness and the shortage of doctors. His work has become steadily more complicated because organized religion has defaulted upon its message of health so that the doctor is having to do the minister's work as well as his own. From 50 to 75 per cent of those who go to the doctor could be helped more if they went to the pastor, provided the pastor knows his job. Let us not be too critical of the doctor until we have examined our own work.—***Russell L. Dicks***

ACTION OUTSHOUTS WORDS

THOMAS H. BRITTON • *Southside Community Church, Lexington, Ky.*

Have been going through the October issue of THE PASTOR and am moved to write a word of appreciation, especially for your editorial, "Faith and Action."

I was reminded of a statement of Horace Mann which came to my attention recently: "I have never heard anything about the *resolutions* of the disciples, but I have heard a great deal about the *acts* of the apostles."

WESTERN OPINIONS

BENJAMIN F. SCHWARTZ • *The Methodist Church, Sidney, Neb.*

Having just returned from the Rapid City, South Dakota, Section of the United Evangelistic Advance in the St. Paul Area, where it was my privilege to teach the class in "Pulpit Evangelism" and direct the local church in Deadwood both in interpreting the "Two-by-Two" Charts and in the preaching services each evening for the week, Oct. 12-19, I was especially interested in your invitation to air some ideas as to necessary action in the coming General Conference.

In true Western fashion the people of South Dakota are frankly outspoken as to their opinion of the strength and weakness of Methodist policy. The closing session of my class was concerned about certain matters which they definitely want the General Conference to consider. I am happy to act as their spokesman for a possible airing of their opinions in your columns.

They feel that something positive should be done to further implement the program of The Methodist Church in radio ministry. In the "wide-open spaces" we have been setting up mobile units to minister to the widely separated towns, but with indifferent success. Those who are engaged in this work feel that their hands could be strengthened by a well-co-ordinated program with adequate financing over radio networks.

They ask such questions as, "Why do we not have a Methodist Hour comparable to the Lutheran Hour to condition our people to the nature of The Methodist Church and its message?"; "Why are not our theological seminaries giving our young preachers some practical training in radio ministry?"; "If it is possible for certain groups and individuals to actually make their radio programs pay handsomely by exploiting what we believe to be an unworthy religious appeal, why has not our church seriously considered doing, over the radio, something equally appealing to the radio audience in the name of God's truth?"; "Would it not appear that a well-organized and expertly tailored radio program might actually prove a profitable investment rather than a continuous outlay of benevolent money?"; "Has not the experience with *The Upper Room* demonstrated that Methodism can launch an enterprise which is both religiously effective and financially rewarding?"; and finally, "What are we waiting for? Possibly the General Conference?"

Similar questions were asked concerning an effective extension of the pioneering work so far accomplished in other techniques such as television, motion pictures, and modern church magazines. In the latter field some caustic criticism was levelled at our modern Methodist "Tower of Babel." It is held that the minister is being victimized by an avalanche of competing church "papers," for all of which he is supposed to be the "agent," but for none of which he can have a wholesome respect as compared to certain fearless interdenominational organs which are superior in format, editorial policy, and popular appeal. Already, it is pointed out, the reaction of the laity is distinctly hostile. Cancellations regularly exceed new subscriptions even to the "official" church paper in many churches. "Our Methodist church papers are just not selling themselves" is the unfortunate criticism.

A MEDIEVAL PRACTICE

DAVID L. TAYLOR • *Humboldt Park Methodist Church, Chicago, Ill.*

I know Brother R. P. Marshall well enough to be sure he was guilty only of a hasty slip, and not otherwise, when he referred in "Liturgical Question Box" (September issue) to use of the Sacrament of Holy Communion in extreme unction. Extreme unction, or anointing with holy oils at the hour of death, is often confused with viaticum, the use of communion with the dying. The two plus, confession (which precedes viaticum), are what the Roman church means by "last rites."

Marshall's enthusiasm about the Reserved Sacrament glosses over what needs to be a careful distinction on this subject. The use of a bit of the s elements consecrated in public wor as a means of uniting the shut-in the same Fellowship of the Tabl one thing: Wesley condoned the p tice of taking such communion from church, immediately following the lic service. But the keeping of a por of Reserved Sacrament in the chu with vigil light and all the connotat of acts of adoration, processions, b dictions and the like, is a bit of me val superstition of which Wesley— modern Methodists, too—could hav part. The sacrament, which the pr tive church (its disciple, Wesley, the modern liturgical movement) se a channel of Real Presence, is alway be seen in the corporate act of service itself, never localized exclusi in the elements.

There are, in essence, two Rese Sacraments: primitive and medi The former is not contrary to Met ism; the latter, with its exagger subjectivism, is.

SACRIFICE NECESSARY

WILMER T. KENNEDY, SR. • *Sit Mont.*

In THE PASTOR for September I an article written by Virgil A. K entitled "I Move to Amend the Rit I oppose amending it.

He states that he is only a man; that is true. There are som tellectual men who believe that sacrifice of Christ is necessary for vation. Let me mention a few: Dr. lier, the head of the Philosophy partment, Princeton University; Harold Paul Sloan, author of *Et Life* and former editor of *The C tian Advocate;* G. J. Creswell of Se Church, Knoxville; Robert Shule Trinity Church, Los Angeles. There many more.

I feel that Dr. Kraft has been unkind to the Son of God, Jesus C who gave his life a ransom for m (Matt. 20:28, Mk. 10:45). Forgiv if I have taken the wrong meaning as I read the article, he is taking the cross and holding the sacrifi Christ as a light thing. He must his eyes to the prayer of Chris Gethsemane, "If there is any other out, let it come." The answer back, "This is the only way."

God has all the intelligence he n what he wants is our simple trust love. One cannot add to the intelli

ɔd, but by love and trust he can
o his joy.

ULATIONS FOR BISHOPS

Hubbartt • *Indianapolis, Ind.*

llowing your recent suggestion per
ral Conference issues, I offer the
ving:

each quadrennium . . . there
ld] be at least one session of an
al conference over which a bishop
another jurisdiction would pre-
This would assist the connectional
of Methodism. Especially should
ı and North jurisdictions ex-
ge; also, these should be exchange
the Western. At a preliminary cab-
meeting the resident bishop and
isiting bishop would go over spe-
appointment problems with the
ict superintendents.

e second idea was offered to me by
ominent member of an annual con-
ce in a neighboring state. I agreed
the man. When a bishop is elected,
hould not be assigned to an area
h would include the confer-
from which he is elected. This
d obviate any accusations that said
op would favor special friends or
rejudiced against other men on ac-
t of his past close association.

CTORS HELPED

C. Ewing • *Asbury Methodist Church, Springfield, Ill.*

Dr. Dicks:

read with a great deal of interest
article, "How Doctors Treat the
g," in the November issue of The
TOR, which arrived yesterday.

here is one effect of this study
h . . . because of its nature . . .
d not appear in the article. . . .
fer to the fact that doctors who
vered the questionnaire were in-
ced by the questionnaire itself to
ore thoughtful consideration of the
g, to a more serious consideration
he place of the minister in the
of the sick, the dying and their
lies, and to a spirit of better co-
ation with ministers.

While I was taking some work with
at Iliff School of Theology in
ver during the summer of 1949, I
you the name of Dr. Thomas Smith
McLean, Illinois, where I was at that
pastor. Several months later when
as in Dr. Smith's office he told me
a woman in my congregation would soon undergo surgery . . . suggesting that a call from me would be of help to her.

He told me that he had received your questionnaire and that in filling it out he had come to realize he had a further responsibility to his dying patients than to help them die comfortably. Since that time, he said, he had adopted a policy of asking the families of moribund patients if they would like for him to notify their minister. In each case this suggestion had been received gratefully and rapport had been vastly improved.

While this is a single instance, it seems likely that other doctors would have reacted similarly.

I also noted in this issue of The Pastor that after February your Clinical Material will no longer appear and your relationship of associate editor will cease. I have always read your contributions with great interest and have received much help from them.

Paul E. Holland • *Bay City, Mich.*

I enjoyed the November issue very much. Especially did I find the article, "How Doctors Treat the Dying," by Russell L. Dicks very helpful.

KEEP THE CALENDARS

K. O. Brudevold • *The Methodist Churches*
Annandale and Kimball, Minn.

I feel impelled to write a word of thanks for The Pastor. It has provided me with some of the best preaching material that my forty-five years as a preacher has had. I have used your Kingdomtide material to great profit, and it has been a rich experience for both pulpit and pew. You may make changes in the future, in your setup, but please retain this.

From an appreciative preacher.

WANTS MORE BISHOPS

F. Elwood Perkins • *The First Methodist Church*
Milltown, N. J.

I think the article by the Reverend Thomas M. Pender in the [Nov.] issue entitled "Let Us Have More Bishops" is one of the finest articles I have read in The Pastor. His observations rise out of many years of fine pastoral experience. I learned to know him quite well while serving State Street Church, Trenton, N. J. My own experience of many years has brought forth the same reactions and observations. Let us hope that practical steps will be taken to bring about the wise changes he has suggested in his article.

In my sermon printed in the [same] issue I note a rather serious typographical error near the head of the second column on page 18.

The line, "We cannot feel the relevance of the writer's admonition . . ." should read in the form of a question, "Who cannot feel the relevance. . . ?"

DISTRICT BISHOPS

Donn Downall • *Methodist Church*
Two Harbors, Minn.

Thomas M. Pender's article, "Let Us Have More Bishops," contains some excellent suggestions. Instead of "suffragan" or "junior bishop," I propose the title "district bishop," applied to the present superintendency with or without modifications.

After all, in the history of the words, "bishop" and "superintendent" carry the same fundamental meaning of "overseer." If we could get away from what Pender calls the "terminology of the sales office," perhaps laymen, ministers, and superintendents, too, would acquire a different concept of what "that man" oversees. Quarterly conferences might be approached more joyously if we felt that the D.S. were there to superintend the affairs of the spirit rather than the contents of the brief case.

HELPFUL

Albert W. Scarffe • *Saguache, Colo.*

I think The Pastor is a fine magazine. Its articles are always helpful, challenging, and informing. I especially enjoy those articles on present trends in theology, articles on church worship, and the counseling series by Russell L. Dicks. . . .

Walter M. Sawn • *The Methodist Church, Sea Isle City, N. J.*

Down through the years I have found The Pastor to be of a practical help to me in the ministry. Many of the articles have been an inspiration to me. In short I cannot afford to be without The Pastor.

Thanks for the wonderful job you are doing for those of us who anxiously await the arrival of The Pastor each month.

LITURGY

By DAVID A. MacLENNAN

The Meaning of Public Worship

Never is worship less than a divine-human encounter, writes the professor of Preaching and Pastoral Care, Yale Divinity School, New Haven, Conn. This is the first in a series of articles offering an "Invitation to Worship," by the author of *A Preacher's Primer* and other books.

IMAGINE the overworked mystical man from Mars dropping in at one of our churches between eleven and twelve o'clock on Sunday morning. His bewilderment would not be diminished if he attended an interdenominational Week of Prayer Service. Assuming that he had become proficient in our common speech, the Martian might well ask, "What goes on here?" This question is worth asking and worth trying to answer.

Centuries ago Moses transmitted to his fellow worshipers the divine instruction as to how they must answer a similar question: *What mean ye by this service?* (Exodus 12:26) That particular service was the Passover observance. Today, as in the far yesterdays, intelligent participation in worship depends to a considerable degree on understanding the nature of what we do when we worship.

Assuredly recovery of worship by those now neglectful of it is more likely to occur if Christians grasp its meaning and then persuade others of its truth. "If we know enough of what the word means," wrote Archbishop Temple, "then we shall realize that worship is the business of the Church's life" (*The Church and Its Teaching Today*, 1936). More than this: if we know what worship means we shall acknowledge that it is man's chief end, his paramount duty and joyous privilege.

What Is Worship?

There are as many definitions as of religion or love. Worship is the soul's response to God. "Seek ye my face," says the great God who made us, redeemed and sustains us. "Thy face, O Lord, we seek" is the inevitable response of the creature who hears him call through nature, history, Scripture, conscience, good men and women, and supremely in the life, sacrificial death, and victory of his beloved Son Jesus Christ.

"Worship," wrote Dr. W. D. Maxwell in his scholarly and concise *An Outline of Christian Worship*, "consists of our words and actions, the outward expression of our homage and adoration, when we are assembled in the presence of God. These words and actions are governed by two things: our knowledge of the God whom we worship, and the human resources we are able to bring to that worship." Worship is the reverent, glad, spontaneous response of our spirits when we are confronted by the God revealed by Jesus Christ, our maker and our redeemer.

At its richest, such worship is always social worship—within the community of faith and love, the divine society of Christians we call the church. God sets the solitary in families so that they would no longer be solitary. God finds us most wonderfully in families at worship, in the family or household of faith and aspiration. Christianity has always insisted that spiritual experience is more than the mystical "flight of the alone to the Alone." Where two or three or two or three hundred, or thousand, are gathered together in his name, by his grace and through his spirit, there is he in their midst.

It is in the community of the Holy Spirit that we know the love of God and are transformed and empowered by the grace of our Lord Jesus Christ.

It is in such corporate worship a
no other activity that harassed
haunted modern man finds that wh
heals, corrects, and completes h
One of the profound students of
religious consciousness, the late P
fessor J. B. Pratt, concluded in
last essay to come from his pen (*I
nal Values in Religion*) that wors
"increases one's insight and stren
ens one's belief," that "it tends
induce certain desirable emoti
states, such as comfort in sor
confidence in anxiety, joy, peac
that worship "helps to give a
direction and a new strength to
activity of the will in the moral li

This is true. But we ought not
ship primarily to obtain these
products. We worship truly
God's sake"; we are to "glorify
and enjoy him forever" whether
desirable consequences as Profe
Pratt described follow or not. Ot
wise the subjective values of wors
occupy too large a place, and
become self-conscious and even
ish in our offering of praise
prayer. Much worthier is the attit
implicit in the answer of the sin
French peasant who was asked
the saintly Curé D'Ars why he s

ch time on his knees before the
of the Presence: "I look at him
e looks at me." There was no
est thought of a *quid pro quo*
t devout man's mind as he made
esponse to the Lord whom he
d.

Sacrifice

hat goes on here?" persists the
er. "Does anything really hap-
n your Protestant services? I
nderstand why a Roman Cath-
ttends Mass: he goes to see
hing tremendous happen, to be
it at a sacrifice in which some-
ne feels that he shares. But why
rotestants attend church—when
lo?" The short and true answer
l be, "We, too, go to church to
ip God, to have something done
s that we cannot do for our-
." Is it not also true that we go
acrifice? What is this sacrifice?
he sacrifice, the offering of our-
to God in loving response to his
ble gift of himself to us in
on of His love.

the devout Roman Catholic
up to the temple of the Lord
tness and appropriate the sacri-
n Calvary "offered up in an un-
y manner" for the sins of the
ul, so the Protestant should go
er himself with the whole church
od who gave himself for him
all men. Herein lies the basic
e of Protestant church-going.
t's greatest exponent, the Apostle
expressed it unforgettably: *I*
l to you therefore, brethren, by
ercies of God, to present your
s as a living sacrifice, holy and
table to God, which is your spir-
worship (R.S.V.).

our spiritual worship" has this
ndous significance. Conceived
ch terms, our worship is linked
all seekers and finders of God
s the ages. From the "dim grey
" of time, worshipers expressed
simple consciousness of the di-
most commonly through the of-
g of a prayer and a gift. In the
ng of a gift we discern the be-
ng of sacrifice. Oftimes the sac-
was crude, and at certain stages
lful. In the Old Testament the
may be traced. Gradually under
utelage of the Holy Spirit our
tual ancestors purified the con-

cept. At its highest development sacrifice to God meant the offering of personality to the service of God's will. Thus in Psalm 40 the truer insight is attained. After reciting God's wonderful works, the Psalmist responds: *Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast thou not required.*

Then said I, Lo, I come . . . . I delight to do thy will, O God: yea, thy law is written within my heart.

More familiar is the affirmation of the same truth in Psalm 51: *The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.* Read the famous passage in Micah (6:6-8) that Thomas Huxley called the noblest

> **For worship is the quickening of conscience by His holiness; the nourishment of mind with His truth; the purifying of imagination by His beauty; the opening of the heart to His love; the surrender of the will to His purpose—and all of this gathered up in adoration, the most selfless emotion of which our nature is capable—and therefore the chief remedy for that self-centeredness which is our original sin and the source of all actual sin. Yes—worship in spirit and truth is the way to the solution of perplexity and to the liberation from sin.**
>
> **—William Temple, in *Readings in St. John's Gospel* (Macmillan Co.)**

definition of vital religion, for the most sublime Old Testament expression of this truth.

This meaning of worship finds sanction and stimulus in the New Testament. Sacrifice is indeed the heart of the gospel. "He loved us and gave himself for us." What shall we give in return for his indescribable and unsurpassable gift? Our reasonable offering is ourselves, first in adoration and thanksgiving and then in dedication and sacrificial service.

Vainly we offer each ample oblation;
Vainly with gifts would His favour secure;
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.

And regardless of our economic status, all of us are poor—who is not an impoverished beggar in the presence of the unspeakable riches of God in Christ? Yet he asks, and incredible as it seems, needs our gift.

If only you and I would realize that this is what "goes on" in spiritual worship! That it is a two-dimensional traffic in which we engage:

For heav'n comes down our souls to greet
And glory crowns the Mercy seat.

It is his spirit that prompts us to seek him, as it is his grace that makes our communion possible.

More meaningful and creative is every action of public worship when seen in this perspective. Our praise in hymn and anthem, our saying or singing of the Psalms—all express our response to the mercy of God in accepting us as his reconciled children "in Christ." The prayers, the sermon, the offering, all are part of our sacrifice. To such spiritual worship God responds "exceeding abundantly over all that we ask or think." To our faith he discloses his will; to our penitence he bestows the assurance of forgiveness; through the reading and preaching of the Word he speaks saving words to our condition; through the benediction, he transmits something of his immeasurable riches for our journeys out and back to his house.

If what has been said is true, and mature Christian experience so declares, then Christian worship is our bounden duty, solemn obligation, and richest privilege. Public worship is not just a "pleasant exercise for men's spiritual refreshment." It is our reasonable and necessary service. God seeketh men to worship him in spirit and in truth. During the offering of our sacrifice in the church we are most likely to hear him ask, *Whom shall I send, and who will go for us?* The final response, the only response in our worship is this:

"Here am I, with all my inadequacy, weakness, even sins, but here I am, made sensitive by the divine-human encounter to human needs I can help thee to meet, and made strong by thy Spirit within. Here am I, send me!"

LENTEN PREACHING--I

"In a world where human life many times appears to be cheap, we need to be led to a deeper appreciation of our fellow men," says the author of this calendar. ("Epiphany Preaching" appeared in the December issue, page 26.)

Ash Wednesday

February 27. Micah 6:6-8; Mark 12:28-34. This day begins the most significant period in the Christian Year. For this occasion we suggest a service of *penitence* and *preparation.* The service might be held at the noontime hour if the church is located in a metropolitan area. However, in most instances it would be more suitable to have the Ash Wednesday service at the evening hour.

In the Book of Worship (pp. 59-62) is a very suggestive order of worship. Appropriate hymns from *The Methodist Hymnal* are "In the cross of Christ I glory" (No. 149); "God moves in a mysterious way" (No. 68); "Jesus, my all, to heaven is gone" (No. 199); "Jesus, the sinner's Friend, to Thee" (No. 201); and "Just as I am" (No. 198). The suggested lectionary lesson (Micah 6:6-8) provides an excellent theme for this service.

Sermon topic: "The Meaning of Lent." During the first three centuries of the Christian Era the period preceding Easter was irregularly observed. But the observance was gradually extended to forty days excluding Sundays. The word "Quadragesima" means "fortieth day." This arrangement, which was fairly generally accepted by the fourth century, was said to have been inspired by the forty-day fasts of Moses, Elijah, and Jesus.

Lent opens with Ash Wednesday, which is always the forty-sixth day before Easter, or the Wednesday before the sixth Sunday before Easter. The name "Ash Wednesday" is derived from the ancient custom of marking a cross on the forehead of penitent worshipers, by the priest, with ashes. This no doubt was related to the Hebrew custom of mourning in ashes and sack cloth as a symbol of penitence.

During medieval times in England "Quadragesima" was changed to "Lent." This term originally meant "spring." It came from the two roots signifying "long" and "days." Thus, it is the season when the days lengthen.

Lent has always been associated with an emphasis on prayer, reflection, church attendance, self-denial, self-discipline, and contemplation of Jesus Christ. We have all heard much about "keeping Lent" and about "giving up" small things like candy or motion picture shows or coffee. Let us emphasize that we ought to keep Lent with some disciplines of the mind! We should consciously think about God as he became flesh, about Jesus Christ, his word, his way, his hope for mankind. Mental discipline should also include keeping out of our minds those things that have no place there. We should recall that self-pity, envy, anger, covetousness, pride, hatred, greed, impurity, and self-glory have no rightful place in our thoughts. We must know that worry and fear and anxiety do not belong to the Christian.

Lent should also be a time of *feasting* on the spirit of God. Regular time should be set apart for the reading of the Bible (following the story of Jesus particularly as we find it in Mark) and the reading of devotional classics. As Protestants we must emphasize the importance of reflection, self-examination, and penitence in this period so that we might be spiritually ready to receive the risen Lord. Daily peri of meditation and prayer and the use of such devoti aids as *The Upper Room* will heighten the meaning of period of the church year to the Christian. If self-denia self-discipline is to be fruitful, it must be instrumental; to be effective our self-discipline must be functional. Su the sacrifices that God receives today are no different f these that were proclaimed by the prophet Micah *to do ju and to love kindness, and to walk humbly with thy God.*

February 29, World Day of Prayer. Truly "M things are wrought by prayer than this world dreams The Prayer Room in the United Nations is a great so of hope for the peace of the world. If it is possible for ministerial association or for the council of church wo in a community to make arrangements for a special munity-wide prayer service, it should be done. If it is poss for some group within the community to dramatize purpose and the value and the effectiveness of prayer, l be done. This is the day when laymen should be encoura to take the lead.

Two Questions

March 2—First Sunday in Lent. Isaiah 58:6-12; thew 4.1-11. Jesus Christ is the center and the source o Christian faith. Therefore, we should build our service ing Lent on his way of life. The text for this Sunday m well be found in Matthew 16:15, 16: *whom say ye that I . . . Thou art the Christ, the Son of the living God.*

What think ye of Christ?—this is the question of the It is both timely and timeless. The answer given will la determine life's latitude and longitude, life's outreach upreach. This is the first question that every man answer satisfactorily for himself. The second questio phrased by the lips of Pilate as Jesus stood before his j ment seat: *What shall I do then with Jesus which is c Christ?*

What do you think of Christ? Some people do not thi him at all. They simply ignore him. Others evade him. others try to gloss over his teachings. Some try to h him in stained glass and stone and in hymnody but stil unwilling to face the call and demand of his message their lives. Some worship the printed word about hi Gospels, but do not reflect his spirit.

Let us look at the redeemer of men. He had no acci to make him great. He knew no men with influence knew only God and the crying needs of his fellow men. borders of a little country confined his earthly mini Wealth never came his way; yet spiritual power wa magnificent possession. His exit from the world occurre a little hill beyond the city gate. Everyone thought it wa end of him, everyone except history.

The disciples in the early Christian Church claimed as *the Son of the living God.* But the really important tion is what you and I think of Christ.

would suggest Sunday evening services be held during That many churches have ceased to conduct any form day evening service is one of the tragedies of modern life. It need not be so. The "lights must be on" in our es on Sunday night if we are to capture the world for Certainly, if it has not been the habit of your church its "lights on" Sunday night, this would be a good begin.

Sunday evenings there could be no better theme for us w than "Men of the Way." Let us center our thought e of the men who participated in the Lenten drama. llowing might be studied in this order: Peter, Andrew, John, Thomas, and Judas. If history is the "elongated of men," let us see these men and their shadows.

The Leadership of Jesus

rch 9, Second Sunday in Lent. Revelation 19:5-10; 11:15-18. A suggested text is John 10:3: *To him the openeth; and the sheep hear his voice: and he calleth n sheep by name, and leadeth them out.*

is public ministry Jesus met two groups of people. were those who "went away" and those who "rose up llowed him."

he first group we have men like the rich young ruler ame with the question, *what shall I do that I may eternal life?* Jesus gave his prescription, *go . . . sell ver thou hast and give to the poor, and thou shalt have re in heaven; and come . . . follow me.* The young man ave been astonished. But the sacrifice was too great. *nt away grieved: for he had great possessions.* His l to accept the leadership of Jesus led him away from unity, friendship, and God.

he second group we find men who "followed Jesus." a man was Matthew the Publican. In so doing he en- into life, opportunity, friendship, and personal expan- We need to ask ourselves today: "What does the leader- f Jesus mean to those who follow him?"

ou and I accept the leadership of Jesus he will lead o a *deeper appreciation of his universe.* Truly no man ve and be unaware of the power, the beauty, and the gence that is within the universe. Jesus taught men to ciate the common things of the world. To him, religion eauty were closely allied. Jesus leads us to appreciate ies of the fields, the spring flowers, the seed and the he heavens and the earth. When we follow Jesus we ppreciate his universe, we too can sing "This is my r's world." We too can sing *I will lift up mine eyes unto lls from whence cometh my help.*

ve accept the leadership of Jesus he will also lead us *deeper appreciation of our fellow men.* That is why said, *Thou shalt love thy neighbor as thyself.* In a where human life many times appears to be cheap, in a where common courtesies are frequently not observed, ed to be led to a deeper appreciation of our fellow That is why Jesus told the story of the Good Samaritan. knew that men cannot identify themselves with the and sufferings of their fellow men without losing them- and securing a deeper appreciation of them.

he third place, Jesus will lead us into a *deeper appre- n of righteousness.* Righteousness is both a personal social matter. It is a wholesome conviction of personal ess. It is also an ethical conduct of our lives in relation neighbors. Jesus came to take unrighteous men and them righteous. Consider Zacchaeus, the wretched rich publican. He accepted the leadership of Jesus and be- a man of Christian faith and generosity.

Finally to accept the leadership of Jesus will lead us into a *deeper knowledge of God.* All men have sought to know God. Philip said, *Lord, shew us the Father, and it sufficeth us.* Jesus replied, *Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father. . . .* Jesus reveals unto us what God is like; it is for that reason that he told the parables of the Lost Coin, the Lost Sheep, and the Prodigal Son. Let us on this day find meaning and accept the leadership of Jesus for our lives and our world.

The Face of Jesus

March 16, Third Sunday in Lent. Romans 12:1-5; Luke 14:16-24. The text for this day might be found in Luke 9:51: *he stedfastly set his face to go to Jerusalem.*

Think of the face of Jesus. Who has not tried to read the character of a man by studying his face? If the face of a man is an indication of his character the life he lives is what molds that face. Someone has rightly said, "The face you wear at twenty is the face that God gave you, but the face you wear at forty is the face you give yourself." Let us ask this day what is it that molded the face of Jesus, and then what is it that molds our faces and characters.

First we believe that Jesus' face was molded by his *thoughts.* Our thoughts have a profound influence upon our characters, our lives, our faces. If a man spends his day in thinking high and noble thoughts, his character and his life will tend to be high and noble.

What were the great thoughts of Jesus that molded his face? I believe there were three great convictions of Jesus that left their enlightening mark upon his countenance. They were his conviction that God is father of every individual, that institutions exist for men and not men for institutions, and that goodness must always be an inner quality of one's life.

Again, Jesus' face was molded by his *emotions.* It was molded by his emotions of courage and unselfishness and love. We know that Jesus was courageous. Recall the story told by Luke of Jesus' first sermon in Nazareth his home town. It shows his courage even when they rejected him. Again, what courage we find reflected in his face when Luke writes *he stedfastly set his face to go to Jerusalem.* Mark records the awe of the disciples as Jesus went before them to his death "and they were amazed and they that followed were afraid." Unfortunately many artists have destroyed the courageous element in the face of Jesus, they have often overdrawn the gentle, easygoing nature of our Lord. We need a virile Christ for these days.

Finally the face of Jesus is not only molded by his thoughts and his emotions but likewise by his inner and outer experiences. What about those silent years in Nazareth? What about the hours he spent with John the Baptist leading to the dedication of his life to God. What about his associations with the twelve disciples? What about the response or lack of it by those who listened to his teaching and those who questioned him? What about the experiences of that last week in Jerusalem? All of these left their mark upon the face and the character of Jesus.

Our faces are also molded by our thoughts, our emotions, and our experiences. The call of this day is for men and women to recognize God as Father, believe that institutions exist for men, and know that goodness is an inner quality that is found in the fruits of righteousness, goodness, justice, and mercy.

FOR THE PASTOR'S WIFE

From a Parsonage Window

By JANET F. BURLEIGH

People watch the preacher's wife because they want to know her better, observes this writer, who looks at her role from the vantage point of the rural charge. Her husband serves Damascus Methodist Parish, Damascus, Pa.

THE MATTER of how much or how little the wife of the minister should do in a church seems to be a perennial question.* Wherever a group of ministers' wives get together, it is discussed.

Many articles and most books written about "the queen" of the parsonage come from the pen of those who have served larger churches. Since my husband dedicated his life to the rural ministry, perhaps my viewpoint is a bit different.

In the rural communities, as in the cities, we find two extremes—the one who does little or nothing, and the one who is affiliated with every activity in the church and community. At one extreme is the wife of a pastor who serves a charge for more than ten years, yet members of the congregations outside of the home church scarcely knew her. Only two or three times in all those years did she accompany her husband to religious or social functions in the churches of the circuit. At the other extreme is the wife who accompanies her husband everywhere, whether it is on pastoral calls or to funerals. This practice I have always frowned upon. No wife and mother can give every afternoon to calling with her pastor husband. But the fact that she must stay at home should not mean that the pastor too must remain there.

First, of course, the minister's wife is responsible for the welfare and care of her husband and family. She is a wife and mother, first, last, and always. Church officials (especially those on the Parsonage Committee) and the ladies of the parish will expect her to take care of the parsonage. If she manages her household efficiently and makes the most of the furnishings and the equipment, the ladies will co-operate in every way to beautify the property and provide the necessary furnishings for the comfort of the family. It is a good plan to make an inventory of the furnishings and equipment on the premises when the family moves in. Before it is vacated, it is then a simple matter to have the committee check with the list to see that everything is accounted for. It is never pleasant to hear a member say "So-and-so took a parsonage table when he moved away," or to have someone ask "What happened to the couch that used to be here?"

The minister's wife should invite the members of the Parsonage Committee to meet (preferably at the parsonage) once a year to determine what repairs and improvements are needed. It is a friendly gesture to entertain the various societies at the parsonage, whenever possible. Members of the "out appointment" especially appreciate this little gesture. Many of them have no occasion to visit the parsonage otherwise.

When a congregation is familiar with the parsonage, they are more enthusiastic about contributing money for repairs and improvements. At the same time it is the duty of the pastor and his wife to guard the privac the security of the parsonage The children must feel that it is home for the duration of the fa pastorate. No group, large or s should violate that privacy by ing without an invitation.

Many years ago in the early of our ministry a certain memb the Parsonage Committee had to the parsonage. She thought i entirely proper to make use of i time she wanted to. Those days gone. Now parishioners are us very gracious about this matter

The minister's wife is a me of the church her husband s Surely it is not too much to e her to attend the regular servic the church, whenever possible. church member, she should wherever her special talents needed. Her husband expects members to support the va organizations. Should his own do less? If a church school cla without a teacher and no ca layman is available, should no wife of the pastor assume th sponsibility for it? Is it not bett take it herself than to lose the bers of that particular group be no one cared for them?

Some years ago a conference ident of the former Missionary cieties gave as a rule for her duct in that office: "I will neve any woman to do anything that not willing to do myself." That applies to the wife of the past all her dealings with the church

* See "To Do or Not to Do," (April, 1951, p. 27), by Kathleen Nyberg.

fits in admirably with her re-
to the various women's organ-
s. Her example should be
of emulation. If the ladies of
urch toil many hours in the
kitchen and dining room to
a dinner, should the pastor's
e excused? Is she better than

writer has always paid dues,
outed food and money to the
s functions, helped in the
n or dining room when neces-
ust the same as the other mem-
f the organization. The ladies
congregation like to have the
of the pastor come into the
n occasionally. They want her
and act as if she were one of
Many parsonage queens are
at home circulating among the
as a hostess perhaps. Here,
ne renders a valuable service to
ciety.

need not accept office in any
ization. I remember one district
ntendent who refused to accept
me of the pastor's wife on any
committee at Quarterly Con-
e. However, she may do her
in any society without holding
Nor need she express her
ons, nor give advice unless it
uested.

ny times the members of the
l Board meet at the parsonage.
ch times the wife is merely the
s, and should have no voice in
siness of the board. If someone
for her opinion, that is a dif-
matter. In other words, the
er is the head of the church.
suggestions she may have to
could be made to him in private.
nust always guard against giv-
ne impression that she wants to
ings.

a good wife she will be con-
d with the success or failure of
ver-all program of the church.
vill take considerable pride in
rting her husband in every way
ble. She may inspire him to do
most, as only an understanding
can. She may inspire a group to
t some challenge or to meet some
ic need.

ny times the question of partic-
n in secular activities is asked.
it is a matter between the lady
lf and her Lord. If she has the
desire and the time to participate in lodges and clubs outside the church, and can do so without interfering with her church duties, it may be all right. Church activities must always come first, however.

There is always a danger that the work done by the minister's wife may seriously cripple the organization when she leaves. For instance, leaving a church where she had played the organ and led the choir might cause much damage unless a competent successor could carry on. If there is a layman who can perform this service, it is more desirable, even if it is not done as skilfully. It is never wise for the wife of the minister to think that she must do the things that her predecessor did. At first the congregation will tell her what Mrs. So-and-so did, but gradually they will accept her for herself.

Then, too, is not the wife bound by the principles of stewardship, as any other child of God? Her life was dedicated to the Christian way, even as her husband dedicated his life. She has a responsibility for using her talents, her time, she will not be content to sit idly by while others carry on. As she serves her parish and her Lord, she will find that the church becomes more and more her whole existence. The only rival for first place in her life will be her family.

Can We Trust the Trustees?

By ROSS M. EVANS

In many cases trustees of church property go to sleep on the job after serving year after year. "By a regular change of officials, a constant stream of new men would come to the board," says the pastor of Rainelle Methodist Church, Rainelle, West Va.

THE DISCIPLINE of The Methodist Church (Par. 245) states specifically that the trustees shall "hold and manage all real property of the charge and such other property as may be committed to them . . ." All courses in church government emphasize the place of the trustees as sole custodians of the material property of the church. By their very name one assumes that they are people entrusted with the church's physical welfare.

Yet in actual practice many churches appoint special committees to handle this phase of church life. A "committee on redecoration" is appointed with power to change completely the church's physical face—if the change meets the requirements of the Quarterly Conference and District Board of Church Location and Building. Often a committee on property is appointed to study any sale or exchange of properties. There are many different names for these committees, but all of them imply a "run-around" of the trustees who are assigned this work in the church.

Why is this circumventing of the trustees taking place? What is the reason for Methodists abandoning their method? Can we no longer trust the trustees with this matter?

Usually these committees are appointed after many years of inactivity by the trustees. Church buildings may deteriorate and reach a state of disrepair. Supposedly, the trustees are in charge when such a condition develops. Thus it would hardly seem wise to let them handle the situation.

In other cases the trustees have become so conservative that they neither want nor permit a change. Yet the congregation is a growing one. New people demand changes to meet new conditions. Since the trustees do not approve a change, a new group must be found that will express the desire of the growing church. So a committee is appointed to do the work that really belongs to the trustees. The approval of the trustees will be only a matter of form.

Sometimes trustees have held their positions for as long as twenty-five or thirty years. In that time they have

become discouraged. They have met huge debts in the past. Problem after problem has descended upon them. They have become weary from years of meeting such problems as leaking roofs, broken sidewalks, and decrepit furnaces.

Surely it would not seem wise to commit a new building program to a group that is so tired and lacking in optimism. New and enthusiastic people must be appointed to a committee to do the job that legally belongs to the trustees. The trustee would only say "it won't work—it can't be done here." And with these words there might die not only a good idea but the enthusiasm of the younger members as well. So a committee is appointed.

Often the trustees are perfectly happy with their present building and facilities. Through many years they have been making the building all that they want it to be. They are pleased with their creation. It just suits them. They see no need for anything better. These men or women do not want even the slightest change. They have even become fond of the dirt. If new blood in the church, either in the form of the pastor or new members, wants a change, a way of doing it without the blessing of the trustees had better be found.

In many churches to assign an issue to the care of the trustees is the same as killing the issue. Either they will delay action on it until it is dead, or they will reject it immediately. This method is often used by pastors who wish to escape responsibility. If a group asks to use the church and the pastor does not wish them to use it but is afraid to tell them so, he refers it to the trustees who never meet or act. The group finally becomes discouraged and goes elsewhere. The pastor's action is in itself a sad commentary on the activity of the trustees. He is, of course, following the usual procedure on such matters. But too often it is just an easy way out of an embarrassing situation. At the same time the laziness of the trustees is being encouraged.

Youth often think of trustees as that group which is against everything they propose. They don't want them to have any fun. Frequently the trustees are worthy of their reputation. They are against any new use of the church building or any new program ideas. These watchdogs for the *status quo* are not going to permit change.

This all seems to pose a difficult problem in church life and organization. The trustees are not incapable persons. They are usually fine people and devoted church members. Years have taught them much. Yet the fact remains that too often if you leave the job to them you will be discouraged. What shall we do? Shall we ignore them and appoint committees? Or would it be better to try to find a way to stir them into activity?

Certainly a partial remedy for the problem would be to allow an amount in the budget for improvements. This should be included every year and would give the trustees something with which to work. Often we have expected a job from the trustees without providing them with adequate funds. A stipulated amount in itself would challenge their stewardship. They would have to determine the very best way to use it. But this is not the complete answer, for such a procedure could further their tendency to conserve, and they might hoard the money for a "rainy day." More than this is needed if we are to come to the point where we can trust our trustees.

The Discipline requires that one third of the trustees come up for reelection each year unless civil laws conflict with this practice. Every three years the board of trustees would have all new members. I once suggested this to a nomin committee, they all said, wouldn't dare do it!"

Therein lies a good part o problem. Feelings are easily hurt position of trustee has come honorary, and to make a cl might cause wealth to move o the church. But why should it b Some churches have dared to trustees' tenure of office. Once t understood by all, it achieves re Of course, you would have to and perhaps change your dee that they would not list indivi but read instead "duly elected tees." This problem would not large one to meet. By a re change of officials, a constant s of new men would come to the b New officers coming to the would challenge the old ones something worthy of the trus congregation had put in them.

Sometimes the problem lies i chairman of the board. A chairm to be elected annually. Has this done? Is the present chairman so he neglects his office and his ch never calling a meeting or eve ticing the leaks in the roof? the pastor has a right and oblig to step in and see that a chai who *will* do the job is elected owes it to the church at large t to bring about a change. When a gets too busy to do God's work, no longer worthy of a high off it.

The trustees deserve a fair ch It seems just a little unfair to a the church property to them and proceed to appoint committees their work. We need to expect of them, ask a lot, and pass the b around.

Epigrins

A good way to break a bad habit is to drop it.
It takes a burning heart to set the world on fire.
Sometimes a long face indicates a thick head.
People who live in glass houses should behave.
The parson rooted in his work is hard to stump.
The chap who thinks he can't is usually right.
While the church is seeking better methods God is seeking better men.
A dead church is a grave problem.
After all, yes men should NO more. —*Charley Gra*

A Battle Against Prejudice

By MARVIN B. KOBER

St. Paul's Methodist Church (Cedar Rapids, Iowa) has contributed to better ce relations in its community by coupling prophetic preaching with prophetic tion, says Pastor Marvin B. Kober. (This article may be suggestive to pastors they plan for the observance of Race Relations Day, February 10.)

IOWA is a beautiful land. Here, tween the Mississippi and the Mis-uri rivers, is the throbbing heart-id of a continent where food from e most fertile soil in the world is ought to market and where the oducts needed in a rich agricultural ea are made and sold.

In this God-given land, however, ere is a man-made blight to mar its auty. Part of God's children with-its borders are living under the gma of seemingly perpetual in-riority and under the yoke of arbi-ary discrimination, while the rest joy the "full fruitage of unlimited portunity and privilege" as Ed-und D. Soper has phrased it in s *Racism: A World Issue* (1937). The extent of that blight and steps be taken towards its obliteration one local community have been oroughly explored by various oups within St. Paul's Methodist urch of Cedar Rapids during re-nt months.

Attention was focused upon the tuation when the Study and Action ommittee of the WSCS published an pen letter in the church's weekly rish paper, St. Paul's *Outlook*. The per has a circulation of 2,100, and reaches the homes of all of the urch's 3,450 members. The letter, owever, was addressed to the sixteen rcles of the Woman's Society, and said in part:

"There are comparatively few peo-e who realize the extent to which rejudice exists towards minority roups in Cedar Rapids. Out of ap-roximately 78,000 population, Negroes number about 1,200. Most of us have little contact with them, and think little of their problems.

"Many white people feel when equal rights for Negroes are proposed that this means Negroes want to mingle on intimate social planes with whites, to dance with them, and eventually even to marry them. This is *not* what Negroes seek. They do wish a fair chance to earn a livelihood, *and this is not being given them in Cedar Rapids.*

"A McKinley H. S. Negro girl graduate last year finished school with the highest standards for a business secretarial position. It was impossible to place her in a business situation—solely because of her color. She was forced to turn to domestic work.

"The American creed stands for equality, justice, and fair opportunity for all. Cedar Rapids has been slower than other Iowa cities in living up to this creed. Des Moines has sixteen Negro teachers in its public school system; the people there have found that Negro and white teachers can work well together in the public schools. . . . The Cedar Rapids Board of Education has vacancies, and would like to employ Negro teachers if it feels that it has the backing of groups and individuals in this departure. . . ."

The issue of hiring teachers of color in the public schools was sharpened on a Sunday morning a few weeks later, when, without previous announcement, a poll of the congregation was taken.

The results were published in the *Outlook;* the article was reprinted in the Cedar Rapids *Gazette* (a daily with some 75,000 circulation), and it was also commented upon editorially in the same paper.

Under the heading "Racial Opinion Poll Taken Sunday Morning," the article follows:

"An opinion poll on certain racial issues now pertinent in the Cedar Rapids community was taken in St. Paul's congregation last Sunday morning. From the congregation of well over a thousand, 805 votes were cast and were tabulated as follows:

(a) I believe that Cedar Rapids School Board should hire teachers without discrimination as to race or color, other qualifications being equal. *Affirmative: 566. Negative: 199.*

(b) I would be willing for my child to be taught by a person of another race or color. *Affirmative: 566. Negative: 207.*

(c) I would be willing for St. Paul's Church to hire a staff member should a vacancy occur, without discrimination as to race or color, other qualifications being equal. *Affirmative: 577. Negative: 206.*

The events recounted above took place about eighteen months ago. The local School Board has not yet hired a Negro teacher; however, assurance has been given publicly by the superintendent of schools that applications from people of color are desired and would be given every consideration.

Several downtown restaurants still use devious ways to let Negroes know that their presence is not desired.

There have been no law suits and no flagrant violations of the state law in this regard. It may be because people of color avoid such places, or do not wish to make an issue of it.

The proprietor of one of the city's leading hotels said to this writer recently: "Your church and its women's groups have done more than any other one factor to change the whole climate of opinion about Negroes in Cedar Rapids. I think I can now receive them here without serious reaction from our local clientele, who have in the past been most vocal against the idea."

Recently the long defunct chapter of the National Association for the Advancement of Colored Peoples was reactivated in Cedar Rapids.

There is another factor that must be taken into account in any appraisal of the racial issue in this community. It is this: St. Paul's has had a prophetic note struck in its pulpit. During the last seven years its preaching has been "God-centered" —that is, the fatherhood of God and the solidarity of the human family has been the dominant theme. Such preaching, demanded alike by laymen with social vision and a divine urge on the heart of the preacher, should of course eventuate in corrective action.

Social action has taken many forms, not the least of which have been sincere efforts toward better understanding of Negroes near our own doorstep. A few racially mixed social events, brotherhood programs with Negro participation, discussion groups in every age level of the church school and within the five Youth Fellowships—these are some of the ways that understanding has been sought and found.

St. Paul's has a good library. On its shelves are at least a dozen standard volumes on the subject of racism, most of which have been added during the past two years. Library cards show that these books are issued frequently.

These are a few of the techniques employed by one local church working in its own community to do something about racial prejudice.

Evangelism in English Methodism

By JOHN BISH

Favoring methods of evangelism that harness regular pastors, English Me odists no longer have a place for the old-time traveling evangelist. The auth is a Methodist pastor in Cheshire, England.

IT HAS not been many years since the Methodist Conference had its connexional evangelists who devoted their whole time to the work and went all over the country for ten-day missions. This kind of work is still undertaken by the staff and students of Cliff College at Calver near Sheffield, where lay preachers and evangelists are trained for this special ministry. But the connexional evangelist has gone forever because it is felt that the ordinary circuit minister should exercise an evangelistic ministry among his own people and among "them that are without."

A mission within the church, conducted not by some distinguished visitor or some traveling evangelist but by the pastor who knows his own people and their needs, cannot fail to do good in three ways. It will deepen the spiritual life of the believers, building them up in their holy faith. It will overcome hesitation and remove obstacles in the way of young people. It will lead to the awakening of a truer knowledge of themselves and their spiritual needs.

Such a mission to the church usually extends over two Sundays and the evenings in between. A series of subjects is carefully chosen, going from the sense of sin to the hope of immortality, through the different stages of the Christian life.

If a mission to the church is successful, it inspires the members to undertake some evangelistic work themselves. The British conference of 1949 brought into being the Plan for Pastoral Action to be considered by the Leaders' Meeting of each church. "Since all renewal begins within, a revival of Church life must depend upon the spiritual vitality of t Leaders," so that the first part of t plan was for preparatory gatherin of the leaders "for prayers and me tation, and for training in the sentials of the faith, in the techniq of pastoral practice and the leade ship of group fellowship and discu sion."

Thus prepared, members of t Leaders' Meetings are to visit church members to share with the their concern for the renewal of t church's life. Following this, a sim lar visitation is to be undertaken those who have any connection, ho ever slight, with the church or Su day school to seek to bring them in the fellowship.

Open-air preaching, the gener method of Jesus, is not used as muc as it should be, for there are man who may be reached by this metho who would not otherwise be wo Such preaching must command inte est to hold the attention of th hearers. If a speaker in the open a ceases to interest, his audience wi leave him. To be interesting preacher must know his hearers an adapt himself to them, speaking language they can understand an using arguments and illustration that go home to them.

A meeting in the open air shoul not begin with a hymn "to attract congregation." As a matter of fact, the singing is weak it has the opposit effect. The communists and the secu larists can teach us the way to get crowd. One man begins to talk wit a few people around him, and grad ually others are drawn in and a crow gathers. Then is the speaker's oppor tunity, of which he makes full use

ien the main speaking is over, the wd breaks up into small groups discussion.

Our greatest open-air preacher is nald O. Soper, who for a number years has spoken every Sunday ernoon in Hyde Park, London, and ry Wednesday dinnertime on wer Hill. He says that the questions t are asked in the open air are y much the same from week to ek. Similar work is done in the ll Ring, Birmingham, under the dow of St. Martin's, by the stu-nts of Handsworth Theological Col-e on Saturday and Sunday eve-gs.

During the last war the Methodist urch in Britain started Christian mmando Campaigns, which were attempt to bridge the gulf between 80 per cent outside the church l the 20 per cent inside it. We l talked *about* the man outside the urch for a long time. Could we k *to* him? If he would not come us, could we go to him? Was it ssible to get a hearing in the fac-y and business house, in the school l college, in the service canteen l youth club, in the theatre and ema, in the luncheon club, the blic house, the dance hall, and prison?

The attempt was made amid all difficulties experienced during the r, and in many towns the co-op-tion of the free churches and the urch of England was secured. For period of ten days teams of minis-s and laymen drawn from the local urches and from the four corners the land made an attack on a town. Each morning the team met for votions and, having given a brief count of the work done the previous y, they were given their orders for day. Deep interest was shown by most unlikely people, and in the st unexpected places. The speakers l something to say and had to say briefly and simply, for as a rule ey had only a few minutes in which give the message. But there was re to it than that. The speakers l Someone to offer, the living Lord, ose presence and power have been dent in every campaign.

As one who has taken part in sev-l of these campaigns and has had the responsibility of leading more than one of them, I can testify to the good they have done to the members of the team. In a very short time men who were strangers to one another before a campaign have come out of it united in a close fellowship. Men have developed gifts that they hardly knew they possessed. They have undertaken tasks from which they shrunk, but the power to speak with conviction has been given to them.

One of the most valuable means of evangelism on these campaigns has been the "Brains Trust" held in the schools among senior classes. To begin with, there was often a critical atmosphere, and some of the questions were very searching, but when the young folk saw that the team was answering the questions honestly, shirking no difficulties, they became more responsive, and often teams were asked to pay a return visit. The questions master always chose one of the questions that lent itself to the making of a direct appeal, and that was used at the end of the hour, and I have seen some wonderful responses made.

Religious films have been found to be an effective means of evangelism, especially in the open air, where the daylight cinema van, which belongs to the Home Missions Department, was used. A crowd soon gathers, and when the film comes to an end a member of the team is ready to press home the message of the film in a few pointed words and to invite decisions.

Wherever the members of the commando team have gone, they always offer Christ and appeal for a decision to be recorded on cards that are given only when asked for. These decisions were carefully tabulated and after the campaign the converts were gathered together into a Commando Fellowship and instructed in the faith. Much depends on the follow-up of these campaigns, but there is no doubt that much lasting good has been accomplished by them inside and outside the churches.

One form of evangelism that I believe to be most necessary in these days is the "Teaching Mission." There is so much ignorance about the meaning and message of the Bible, and what a Christian believes and why, that there is urgent need for instruction.

Here is a series of subjects I have used in such a mission. "What Is Christianity?" "Why Should I Call Jesus Divine?" "Why Did Jesus Die?" "What Does It Mean to Be Saved?" "Does Prayer Make Any Difference?" "Why Do We Need the Church?" "After Death—What?" The service begins with a hymn and a short prayer. Then follows the address for at least half an hour, followed by questions and discussion. A question box is placed in the porch, and questions are invited on the addresses. The following night the questions are answered.

I have found that "Guest Nights" are a good way of bringing in the outsider and accustoming him to the church and its worship. Once a month the evening service takes the form of a "Guest Night." The hymns are familiar and the lessons are read by representatives of the organizations invited, and there is some special music by the choir.

A "Home Service" invites the parents of the Sunday school scholars, an "Old Peoples Service" calls in the members of the various Old Age Pensioners Clubs, a "Hospital Sunday" gives the opportunity of asking the staff of the local hospitals, the Red Cross and St. Johns' Ambulance workers (an "International Service") bring representatives of many countries together, and a "Civic Service" summons the Mayor and councillors.

Leaflets advertising such services are distributed among crowds going into a football match, or waiting in a cinema or theatre queue, or coming away from a factory during the lunch hour. An occasional "Questions Night" has been profitable when, in place of the sermon, questions submitted beforehand by members of the congregation are answered. "Request Nights" invite the people to send in the number of their favourite hymns and also to suggest the topic for the sermon. In this way the minister can insure that he is really meeting the needs of his people. Like Paul, he must be willing to be all things to all men if by any means he may save some.

the idea forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed

Helps for Treasurers

In the brief ten years that I have served as an ordained Methodist pastor, I am convinced that the job of church treasurer is one of the most important ones in the church. Sometimes it takes as much time as any other position in the church next to the minister. If done right it can be one of the most stimulating parts of the church to encourage generous giving. . . .

Here are some practical and helpful suggestions as made by Charles C. Colley, Jr., C.P.A. of Orlando, Florida, and a member of the Board of Stewards in a Methodist church:

1. A separate bank account should be maintained for each cash fund.

2. All cash receipts should be deposited intact in the bank. The receipts should be recorded and classified according to source and fund to which they belong.

3. All disbursements should be made by check. A separate check book containing numbered checks should be used for each bank account and all check stubs should be filled in completely and accurately. If cash disbursements are necessary, an imprest petty cash fund should be maintained, but under no circumstances should disbursements be made from undeposited cash receipts.

4. At the end of each month and each year, the treasurer should submit a statement of cash receipts and disbursements.

5. Careful consideration should be given the type and character of each expenditure, and classification should be in accordance with those accounts authorized in the annual budget. At least once each six months the treasurer should present to the board of stewards a comparative statement of expenditures and budget. This statement can be most helpful and revealing.

6. Cash should not be transferred from one fund to another without proper authority. No disbursement should ever be made from one fund in payment of obligations of another fund. If a situation should arise where obligations of a fund are greater than the cash available for payment, and it is considered necessary, then an authorized transfer of sufficient cash should be made to the depleted fund in order that payment can be made in a proper manner.

7. The bank statement for each bank account should be reconciled to the balance shown in each fund at the end of each month and submitted by the treasurer to the Board of Stewards.

8. All records should be kept in the office of the church and no records of a pertinent nature should be destroyed for at least one year after an audit has been made of these records. —***Newton Wise***

(*Pastor of Reeves Memorial Methodist Church, Orlando, Fla. This article is reprinted from* The Florida Methodist *by permission.*)

Reception Committee

It probably is impossible for a church to overdo the matter of making people feel welcome, provided that it is done sincerely and in good Christian grace. After we heard that two or three families felt our church was not too friendly we decided to have a reception committee at the doors each Sunday morning to welcome those coming to both Sunday school and the worship service.

A kindly looking man and his wife volunteered to serve as receptionists at the main door for the first month, after which a succession of other couples were used in that capacity. The result has been that persons coming to the church for the first time are met immediately by friendly people who help them find their way to the various classrooms or to the sanctuary.

They are escorted then to their seats by ushers who specialize not only in dignity but in friendliness and helpfulness. The visitors have not been alone in responding to the persons on the reception committee. The older members of the church appreciate the warm hand shake of their friends who give the impression of being glad that they, too, have come to the House of God on that day.—***Elmer L. Harvey***

(*Pastor, Gobin Memorial Methodist Church, Greencastle, Ind.*)

Church Ideals

To make our church a place where the real spirit of brotherhood prevails and to spread that spirit in the community.

To make our church help furnish a wholesome, happy social center in the community.

To promote in every way the spirit of business co-operation and mutual helpfulness in the community.

To help make our community one in which people read good things and think high thoughts—a community where as fine a type of world citizen is produced as in any place on earth.

To make ours a place where any one in any sort of need can find the HEAVENLY FRIEND.—***Otis Moore***

(*The author, a Methodist pastor lives in Long Eddy, N. Y.*)

Filing Cabinets

If you can afford them, steel filing cabinets are ideal. But if not, home made filing cabinets will do until you can afford something better.

Here's how I made mine: I removed the top from an orange crate, sawed a piece of wood to fit into the crate and braced it so that it would slide back and forth and serve as a prop for the files. The width of the average orange crate or apple box is just right to accommodate standard width (12″) Manila folders.—***Fred Cloud***

(*Pastor of New Providence-Bethel [Methodist] Charge, Clarksville, Tenn.*)

ace Relations Day

By CHRISTINE PRICE

ACE Relations Day will be observed ughout Methodism on February 10, 2. The observance is sponsored an- lly by The Methodist Church as an mpt toward creating better attitudes ng peoples of different racial back- unds.

ealizing that through education es progress, the day is used specifi- y to present the needs of the Negro ools of the church. The opportunity ontributing to the future of Chris- education for Negro youth is given that day to each member of every l congregation by the pastor or is vided for through the official budget the local church. Money received es Negro schools related to the thodist Board of Education.

he Methodist Church has led in the k of Negro education since the days he Civil War. Year after year the gram has grown until today Meth- t institutions stand as centers of istian higher education for Negroes ughout the nation.

Many individuals and organizations e played their parts in the establish- nt and maintenance of these itutions, but The Methodist Church tinues to feel a deep sense of re- nsibility in the entire program. Many usands of dollars raised each year ough the church-wide observance of e Relations Day, are distributed to sixteen institutions, some of which ld not operate without the aid. There many instances in which Race Re- ons funds made possible the balanc- of an institution's budget, or the chase of much-needed equipment ld be related: at Philander Smith lege, the fund helped with the pur- se of an entirely new campus and nt—adjacent to the original campus. While Race Relations Day is not yet erved in 100 per cent of our Meth- st congregations, the occasion has ne to hold genuine significance ughout Methodism. The effort on part of the church to induce har- ny and interracial good will has been art of our nation's current progress ard the recognition of worthy skills attitudes wherever they may be nd.

A Race Relations Day packet con- ning suggestions and information for observance will be mailed to pastors the first of January. An advance mailing will be sent to bishops, executive secretaries, and district superintendents. The packet contains a Race Relations poster, order of worship, coin envelope, remittance form, and an order card.

A promotional leaflet is being prepared for distribution through the offices of the executive secretaries of annual conferences.

Limited numbers of *Campus Glimpses* and *Case Studies*, leaflets prepared for the 1951 Race Relations Day, are available from the Department of Public Relations, 810 Broadway, Nashville 2, Tennessee.

Campus Glimpses contains information concerning Methodist Negro colleges. This leaflet should aid pastors and others in planning the 1952 observance of Race Relations Day.

Case Studies reveals how some recent graduates of Methodist colleges for Negroes have contributed to the world of which they are a part.

"Minority races present an inescapable challenge to the church," stated Dr. John O. Gross, Executive Secretary, Division of Educational Institutions, in a discussion of the bases of Christian race relations.

MEMBERSHIP MANUALS

Four new manuals on Methodist membership will be ready for distribution early in January, it has been announced by the Division of the Local Church.

Prepared under the direction of the Joint Committee on Materials for Training for Church Membership (appointed by the 1948 General Conference), the manuals are:

Membership Manual of The Methodist Church for Boys and Girls, by Mary Alice Jones. Price: 25 cents.

Membership Manual of The Methodist Church for Teen-Agers, by Mrs. Lester Rumble. Price: 25 cents.

Membership Manual of The Methodist Church for Young People and Adults, by James S. Chubb. Price; 25 cents.

Membership Manual of The Methodist Church for Pastors, by W. Emory Hartman. Price: $1.50.

These manuals may be ordered from The Methodist Publishing House serving your territory.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Jan. 6-8—Meeting of National Association of Methodist Schools and Colleges, Statler Hotel, Washington, D. C.

Jan. 8-10—Meeting of Association of American Colleges, Statler Hotel, Washington, D. C.

Jan. 10-14—Meeting of the Council of Bishops, Atlantic City, N. J.

Jan. 15-19—Annual Meeting of Board of Missions and Church Extension, Buck Hill Falls, Pa.

Jan. 19—Special meeting of Interboard Committee on Christian Vocations, Buck Hill Falls, Pa.

Jan. 20-23—Meeting of the General Commission on World Service and Finance, Buck Hill Falls, Pa.

Feb. 4—South Central Jurisdictional Committee on Missionary Conference program, S.M.U., Dallas, Tex.

Feb. 5-7—Annual meeting of Board of Evangelism, Minneapolis, Minn.

Feb. 10—Race Relations Day.

Feb. 17—World's Student Christian Federation Day of Prayer.

Feb. 17-24—Brotherhood Week.

Feb. 18—Committee meetings, Methodist Board of Hospitals and Homes, Hotel Statler, Cleveland, Ohio.

Feb. 19—Annual meeting of Methodist Board of Hospitals and Homes, Cleveland, Ohio.

Feb. 20-21—Annual convention of Methodist Hospitals and Homes, Hotel Statler, Cleveland, Ohio.

Feb. 24—Laymen's Day.

Feb. 24-29—Washington-United Nations Student Citizenship Seminar, Washington, D. C.

Feb. 26-28—Annual meeting of Southeastern Jurisdiction WSCS, First Methodist Church, Atlanta, Ga.

Feb. 27—Ash Wednesday.

Feb. 29—World Day of Prayer.

Mar. 4-5—Louisville Area Christian Stewardship Conference, St. Paul's Methodist Church, Louisville, Ky.

Mar. 4-6—Annual meeting of Board of Education, Nashville, Tenn.

Mar. 6—Dedication of the new Board of Education building, Nashville, Tenn.

Mar. 9-16—Week of Dedication.

Mar. 11—Meeting of South Central Jurisdictional Council, Oklahoma City, Okla.

Mar. 16-23—National Week of Lay Visitation Evangelism.

Financial Needs of Methodist Schools Assessed

Recently the Committee of 28 (responsible for planning the next quadrennial program) was urged to bring before the 1952 General Conference the matter of increasing financial support of Methodist institutions of higher learning.

Recommendations were made by the Co-ordinating Committee on Quadrennial Plan for meeting the financial needs of Methodist schools, colleges, and Wesley Foundations after a survey had been made.

The committee recommended that a total sum of money be raised representing at least 50 cents per member per year for current operations of Methodist schools and that a sum be raised representing at least 15 cents per member per year for operating Wesley Foundations and programs of student work under the auspices of the Board of Education.

It is the opinion of the committee that the above amounts should "be 'distributed annually among the districts or charges by the method determined by the [annual] conference and by such divisions and ratios as the conference may approve.'"

Progress toward meeting the required minimum, according to the committee, was made during the 1948-52 quadrennium. Methodist schools are now receiving 21 cents per member per year, and Wesley Foundations 6 cents per member per year.

The committee's recommendations were approved by the Board of Education.

MINISTERS' WEEK AT EMORY

It has been announced that Bishop Paul N. Garber and Ralph W. Sockman are to be the principal speakers, during Ministers' Week at Emory University, January 21-25.

Bishop Garber will speak on the post-war church in Europe; Dr. Sockman's topic: the Apostles' Creed.

Ministers, especially those living in the Southeast, are invited to attend this meeting. Requests for room reservations should be addressed to Arva C. Floyd, Emory University, Ga.

CALL TO YOUTH

In an effort to dramatize the problems and opportunities facing youth today, the United Christian Youth Movement (an interdenominational youth organization of the National Council of Churches), has issued "The Call to United Christian Youth Action."

"The Call," which will be officially answered during Youth Week (January 27-February 3, 1952), summons Protestant youth of America to: (1) Renew their dedication to the Christian faith, (2) Work with youth of other denominations in significant service projects, and (3) Reach out to win and help others in the local community and around the world.

In thousands of American communities a community-wide youth service will be held on Sunday, February 3. At this time it is expected that at least one million Protestant youth and their adult workers will renew their personal dedication to the Christian way and make an offering for special "Call" service projects. The offering goal is $1.00 each. Three specific action projects for local groups are recommended:

1. *Youth Evangelism*—"United Christian Youth Missions."
2. *Community Service*—"Week-end Work Camping."
3. *World Christian Citizenship*—"Open House to the World."

The Methodist Youth Fellowship is solidly behind the purpose and program of "The Call." For additional information write to the Youth Department, Methodist Board of Education, Box 871, Nashville 2, Tenn., or the United Christian Youth Movement, 79 East Adams St., Chicago 3, Ill.

STEWARDSHIP MATERIALS

The Joint Department of Stewardship and Benevolence (National Council of Churches) has announced publication of two new pamphlets.

Stewardship Facts (25 cents) contains inspirational and practical articles by laymen and ministers. *Stewardship Bibliography* (5 cents) provides a list of available materials on the subject —books, leaflets, plays, motion pictures, and filmstrips.

These pamphlets may be ordered from the Joint Department of Stewardship and Benevolence, 297 Fourth Avenue, New York 10, N. Y.

BOOKLET ON FAMILY LIFE

The Family's Faith for the Future is the title of the new study booklet which will be used in local churches as part of the Follow-Up Program of the Conference of Family Life.

It has been proposed that every local church organize a study group of parents, and others interested in fa life, to study this booklet during J uary.

The booklet may be obtained f The Advance, 740 Rush Street, Chic 11, Ill. Price: 60 cents each.

EDITORIAL DIVISION

The annual interdenominational phasis on missions will be made Methodist church school periodicals usual; and a foreign theme, La America, will be featured during J uary, 1952.

Junior Group Graded lessons have a course in *Junior Quarte* called "Our Church in Latin Americ Additional sessions for juniors will carried in *Child Guidance. Lessons Intermediates* will have a unit on " Neighbors to the South." Seniors study "The Church in Latin Ameri in *Highroad* on Sunday mornings, their evening meetings will have u called "Toward Protestant–Cath Understanding" and "Fun and Festi in Latin America."

Scheduled for release by January is a new sound filmstrip entitled *Y Church School Lesson and How Grew*, issued by the Editorial Divis and The Methodist Publishing House interpret the process through which church school curriculum is develop The filmstrip traces the way in wh local church needs are taken into count, interdenominational co-operat in producing outlines, the work of Methodist Curriculum Committee, the functioning of the Editorial Divis in the process. The filmstrip will available free on loan from The Me odist Publishing House and from c ference secretaries.

REPORT DUE ON LOCAL CHURCH

The Commission to Study the Lo Church expects to have its report in hands of Methodist leaders about F ruary 1, according to its chairm Bishop Costen J. Harrell of Charlot N. C.

In a meeting in Chicago, Novemb 13-15, the commission went over final draft of its report which involv suggested changes in the Discipline re tive to the organization and work local Methodist churches. In order give leaders several weeks to study commission's findings before the 19 General Conference in San Francis the published report will be made avai ble to the bishops and elected staffs boards and agencies of the church, well as all delegates to the General C ference.

The Fountain

E LOST KEY

mwood, charged with ensnaring a soul on earth,
ived a letter from Screwtape, a minor official in Hell;[1]
mwood,
were such a promising young devil
we had great hopes for your future
you failed in your first assignment.
allowed your charge
oin the church!
t excuse can you possibly give?

Uncle Screwtape,
have no faith in my devilishness.
family has been known for its connivance.
antics have not substracted from this reputation.
ward is closer now to Hell
n he has ever been before
n though his name is on the book.

r knowledge of earth has faded;
gs are not as they appear to be.

lid into a pew near the front,
uched on his left.
ad been puzzling about joining,
ew I must act.
sermon was quite harmless:
ndictment of the Reds.
minister solicited new members,
cision gripped my subject.
vill raise your social standing,"
ispered.
," he said, "Of course!
didn't I think of that before?"
walked down the aisle side by side.

minister, looking at my ward, said,
ust ask you some questions."
seized his throat.
would have to think—
aps, make a decision.
ed,
will give you the answers."
ward was visibly relieved.

r the benediction my victory was completed.
ral came forward to congratulate,
pliments showered about him.
n he saw old Falsefront approaching.

Falsefront is a member of this group.
should I have had any qualms? . . .
ar that he is having wife trouble.
glad I'm not in his class."

arm glow he felt;
, Hell, thy success.)

s ended Wormwood's letter.

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[1] The names of these two characters were derived from *The Screwtape Letters* by C. S. Lewis.

Open the gates!
Let down the bars!
Let them come in!
Quantity, not quality, has been the cry.
Gideon would have tasted defeat
Fighting with his original undecided hordes.
The same type of men
Tell the failure of the church today.

Church membership has been considered
An ethical relationship,
A fellowship with God and his chosen.

A pilgrim and his small band long ago
Journeyed to the hill of Zion.
As they approached the dwelling place of God,
Pausing, they sought refreshment and shelter.
The pilgrim knocked at the temple gate and shouted:

Lord, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?

A voice came back:
He that walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.

Righteousness
Is the key to His dwelling place.

He that backbiteth not with his tongue,
Nor doeth evil to his neighbor,
Nor taketh up a reproach against his neighbor.

Christ put it another way:
Love thy neighbor as thyself.

In whose eyes a vile person is contemned;
But he honoreth them that fear the Lord.
He that sweareth to his own hurt, and changeth not.

Not wealth, not power, not even success
Shall hide evil.
For though the crowd acclaims Falsefront,
A godly man uncovers
Immorality with Light.

He that putteth not out his money to usury,
Nor taketh reward against the innocent.

Crop failure forced the Hebrew farmer to find a money lender.
Another crop failure forced him into slavery.

Modern Shylocks in the name of the law
Claim all that is legally due them.
Ours is easy-credit slavery.

Hebrew judges were prominent men
Serving without salary;
And gifts of the rich bought decisions.
Today money draws the best legal talent;
And justice is still a market commodity.

Integrity, justice, and truthfulness
Are passports to the Gate,
And righteousness the Key.

Of the relation of man to man
Law is insufficient.
Salvation is not man-made.
Though freely given,
It is neither forced nor unconditional.

Paul was lawyer
Until his selves could no longer argue.
The Key found him; and he went into the Temple, saying,
"I can do all things through Him who gives me strength."
—Clifford Ingram, Eagleville, Tenn.

NO REVOLUTION, PLEASE

Men have from time to time proposed the axiom: "No work, no bread." But no man has ever dared to threaten the calamity of "No thought, no talk."
—William Laurence Sullivan

MODERN MIRACLE-WORKER

People begin to adore science after science has deprived them of their proper object of adoration, because they need such an object and are fond of adoration. The adoration of science leads to the fallacy of scientism. Since science has achieved almost miraculous results, it has taken over the function of the miracle-worker, and, because most people need miracles in order to believe in the existence of a power greater than man, they begin to believe that the scientist is a kind of superman.
—Richard Kroner, in *Culture and Faith*
(University of Chicago Press)

STATISTIC

One very eloquent fact is that whilst most men never attend a church, few of them are prepared to deny the existence of God. . . .
—Joseph James, in *The Way of Mysticism*
(Harper & Bros.)

"I DEEPLY HOPE . . ."

There is nothing so distressing to watch, or indeed, to receive, as that kind of official love which is sometimes bestowed by the clergy, and more often still by the church workers, on their people—and especially on the poor. They seem to have determined that it is part of their professional duty to love, and so they love because they must.
—H. R. L. Sheppard, in *The Best of Dick Sheppard*
(Harper & Bros.)

REALITY MAKES SENSE

. . . The disciplines of life are stern, some would say cruel, but they are at least consistent. Man is slow to learn and many hands are raised in fruitless prayer to avoid the chastening we can no longer escape.
—John H. Hobart, in *Quaker by Convincement*
(David McKay Co.)

BEARING TROUBLE

"Our fathers were impressed," says the report of the World Missionary Conference at Jerusalem, "with the horror that men should die without Christ. We are also impressed with the horror that men should live without Hi
Are we? A South Indian pastor was visiting some p
Christians of his parish. He found that owing to heavy r
the previous day, most of the huts were in ruins and
place itself just one big stretch of slush. What could
tell people in such a condition? It seemed a mockery
speak of a God who cares. And there appeared at
doorway of one of the huts an old woman, and he said
her, "Amma! you all seem to be in much trouble here." A
she replied, "Yes, Ayya! and but for Yesu Swamy (
Lord Jesus) we should not be able to bear it."
—Daniel T. Niles, in *That They May Have L*
(Harper & Bros.)

WHAT'S THIS?

. . . An economic interpretation of history (in so far as
is valid at all) must not be supposed to bear the implicat
that man can live by bread alone; on the contrary it carr
rather the implication that in the historical realm at le
man, however spiritual he may be, cannot live with
bread. . . .
—Herbert Butterfield, in *History & Human Relati*
(British Book Centre)

STRANGE CREATURE

Man is both less and more than the animal. He is mo
for he lives in the hope of a better future; he is less,
he suffers present deficiencies and insufficiencies which
beasts do not suffer. Man is more, for he can change
status, he can revolt against existing conditions in the pol
cal or moral world, he can improve his knowledge and ov
come his ignorance, he can aspire to heights and dep
which completely transcend all animal needs and lu
But precisely because he is thus infinitely superior to
conditions and limitations of organic existence, he is a
infinitely more miserable than, and inferior to, the unc
scious, unrevolting, unaspiring, and intellectually untroub
beast. . . .
—Richard Kroner, in *Culture and Fa*
(University of Chicago Press)

ON METHODS

What if we, in the supposed defense of freedom, beco
ourselves totalitarian? It is hard to fight an illiberal cr
and, at the same time, live by a liberal one. Many histori
events, including those of ancient Greece, show that fail
in this regard is not an absurd speculation. History sho
that, in many situations, the powers of evil have won th
greatest triumphs by "capturing the organizations wh
were formed to defeat them." If we defeat a system by ado
ing it, we have not defeated it.
—Elton Trueblood, in *The Life We Prize* (Harper & Bro

IN ALL THINGS

The Christian finds confirmation of his faith whate
happens. If he has earthly happiness, he turns to God w
thanksgiving; if he has earthly sorrow, he turns with
newed eagerness to the Eternal Love, and gives thanks
what impelled him thither once more. In all things that h
pen he finds God, not because he traces the eternal purp
in an infinite number of "particular providences," but beca
he has learnt how to make all temporal experience direct
attention to its eternal background.
—William Temple, in *William Temple's Teachi*
(Westminster Press)

Pastors' Reading Guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in fields of special interest to pastors. These books have been chosen on the basis of sound scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of Pastors' Reading Guide is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, will be presented each month. This month's selections are in the fields of New Testament study and Homiletics.

ALBERT E. BARNETT, professor of New Testament, Candler School of Theology, Emory University.
WESLEY C. DAVIS, professor of New Testament, Perkins School of Theology (S. M. U.), Dallas, Tex.
LEWIS L. DUNNINGTON, pastor of First Methodist Church, Iowa City, Ia.
FREDERICK C. GRANT, professor of Biblical Theology, Union Theological Seminary, New York, N. Y.
G. CURTIS JONES, pastor of Vine Street Christian Church, Nashville, Tenn.
ROBERT WHITE KIRKPATRICK, associate professor of Homiletics, Union Theological Seminary, Richmond, Va.

ohn the Baptist

—By CARL H. KRAELING

arles Scribner's Sons, 218 pp., $2.50.

IT IS surprising how little we know about John the ptist. His figure always seems a familiar one—in Christian art, hymnology, preaching, and devotion; but when we come to study the New Testament passages, which give us his life and words, we are surprised at the paucity of our information. But we should not be surprised. John's movement was really pre-Christian, and as it survived in later years it became a rival of the church. It can hardly be expected, therefore, that the church should have preserved any detailed account of hn. What the New Testament gives us is more or less cidental, and only what is needed for an understanding Jesus and his gospel and the rise of the Christian urch. As a matter of fact, the New Testament might rhaps have given us even more, which would have rown still further light on the rise of Christianity.

Grant

All our information about ancient history is fragmenry. It is like a jig-saw puzzle in which half the pieces e missing and have to be supplied by conjecture. Some the pieces may belong to either foreground or backound, sky or sea, a house or a human being. Various eories of the original picture can be put forth and deended. Was John the Baptist an out-and-out apocalyptist, was he just one more of the ancient Hebrew prophets, rn out of due time? Was he a preacher of social ghteousness, or was he a preacher of judgment to come? id he look for an earthly Messiah, a Heavenly Judge "the Son of man"), or did he anticipate the coming of God himself? Did he recognize Jesus as his successor, or as the Messiah, or as the Heavenly Judge—or did he never hear of him until rumor reached him in his prison at Machaerus?

Dr. Kraeling's new book is an attempt to arrange the pieces of the jig-saw puzzle and to provide an outline of the general picture, and even to supply some of the missing pieces by hypothesis. He does so with great learning and skill—just what we might expect from this eminent scholar and Orientalist. He has given us a volume that belongs with the great works on the same subject by Martin Dibelius, Maurice Goguel, Ernst Lohmeyer, Père D. Buzy, and others—e.g., Eduard Meyer's study in his *Ursprung und Anfänge des Christentums*. Every one of these writers has had to piece out the puzzle and supply missing parts.

The ordinary reader may not be aware of this, but the subject can't be studied otherwise! A good deal of Dr. Kraeling's book, accordingly, is of necessity hypothetical. For example, he holds that John, as son of a priest, was in thorough revolt against the corruption of the priesthood in the first century—and that John's followers shared his priestly ideals, and that the swift growth of the early church in Jerusalem was due to the conversion of many of John's priestly minded followers, and that the priestly outlook of Luke 1-2 is due to the Baptist source which Luke has woven together with the nativity narrative of Jesus. All this is extremely interesting and throws light upon the relations between Jesus and John and also between their followers; but, of course, it is 90 per cent hypothesis!

The last chapter, which some readers may possibly skip, is of very great importance. It helps us to understand the Mandeans, for one thing, and also the "Slavonic" Josephus, for another—neither of which can properly be used as sources for John the Baptist.

Finally, on page 64 is one of the most memorable

characterizations of John that I have ever seen. Here Kraeling, the archeologist, writes at first hand about the background of John's ministry and he certainly helps us to understand the strange, almost fanatical, enthusiast who appeared in the wilderness in the days of Herod Antipas. ***—Frederick C. Grant***

KRAELING'S *John the Baptist* is an invaluable aid to understanding the role John plays in the Gospels. It is equally indispensable for any serious study of the life of Jesus. Its suggestiveness for preaching is second also only to its value for historical study. It saves the preacher from any sense of fanciful interpretation.

Barnett

Professor Kraeling succeeds admirably in his proposal to provide "a small book in the English language" that sets forth "what modern scholarship . . . could say about John, his preaching, his rite, and his influence." Careful documentation and exhaustive analysis of source materials satisfy the most meticulous standards of the technical historian. Presentation of these references in an appendix avoids taxing the popular reader with needless detail. A lucid English style and an effective organization in the treatment combine to make *John the Baptist* a source of inspiration and information for all who consult our four canonical Gospels.

The chapters that make up the volume are largely the written form of the Haskell Lectures delivered by Professor Kraeling in 1946 at Oberlin Graduate School of Theology. They retain in their published form the charm of their oral presentation.—***Albert E. Barnett***

ONE of the most important and at the same time one of the most enigmatic figures of the New Testament is John the Baptist. Yet until recently scholars have left him alone, apparently assuming that it was sufficient to think of him merely as the forerunner of Jesus, a sort of indefinable link between the Jewish and the Christian movements.

Davis

From this shadowy status the Baptist has now been rescued by Professor Carl H. Kraeling, director of the American Oriental Institute and president of the American Schools of Oriental Research, one of the few men qualified to write such a book as *John the Baptist.* Professor Kraeling is thoroughly at home in the field of oriental syncretism, which furnished the environment of primitive Christianity. In dealing with the stories about John and the words attributed to him, he employs the method of form-criticism, and finds this material often more valuable for a portrayal of the group that produced it than of the man himself. In drawing his total picture of the Baptist and his work, he brings together bits of evidence, often far removed, fragmentary, and inconsistent; the resulting picture, though admittedly conjectural, is on the whole clear and i pressive.

The author's skill in turning fragmentary evidence in profit, his ability to interpret tendencies, his appreciati of legend, his refusal to claim more than the eviden warrants, added to his vast knowledge of historical fa all inspire our confidence, and we follow him easily he deals with some phase of John's work and the mov ment that bears his name.

Because baptism is so significant a part of our Christi heritage, because John's baptism was the forerunner Christian baptism, the average reader will probably fi Chapter IV ("John's Rite of Baptism") the most intere ing. Here the rite is seen in the course of its evolutio achieving its distinctive character. Though no doubt i fluenced by proselyte baptism, it is not to be explained a logical descendent of it; large consideration must given to the originality of John, who placed the rite in eschatological setting; likewise, allowance must be ma for Persian influence, and for the fact that Orientals co sidered water a sacred element, possessing healing a purifying powers. For John baptism was not a sacramen but as an act of repentance it could mediate forgivene without conferring it.

This book satisfies a need which students of the ea Christian movement and of the New Testament have lo felt.—***Wesley C. Davis***

Preaching From Prophetic Books

—By ANDREW W. BLACKWOO

Abingdon-Cokesbury Press, 224 pp., $2.40.

THIS book does much more than confront the ministe reader vividly with a stimulating array of preachi values in the prophetic books. It accomplishes the ev more desirable result of motivating, and inspiring t reader to a more systematic and exhaustive study of tho books both for his own sake and for the sake of an i creasingly effective teaching ministry. In a day when, the part of both pulpit and pew, there is a growing awa ness of the need for a more satisfying and popular teac ing ministry, such a book is particularly welcome.

The chapter headings reveal the scope and the tone a volume which need not yield first place to any of Professor Blackwood's preceding books. The chapter headings are: "The Prophets as Great Preachers"; "Amos—The Voice of God's Righteousness"; "Hosea—The Gospel from a Broken Heart"; "Micah—The Spokesman for the Common People"; "Isaiah—The Herald of God to the Nation"; "Isaiah (Continued)—The Gospel in the Old Testament"; "Jeremiah—The Experiences of a Lonesome Saint"; "Habakkuk—The Conversion of an Honest Doubter"; "Ezeki —The Visions of a Zealous Churchman"; "The Mine f the Preacher Today."

Kirkpatrick

n dealing with his subject the author reminds the read-
hat few have dealt with the prophets from the stand-
nt of what they first of all were—preachers. "Except
our Lord and two of his apostles," he says, "any list
naster preachers ought to give first place to the He-
w prophets." This judgment he solidly bases upon
r greatness of personality, of message, of style, and
nfluence.

Each of the chapters devoted to the individual prophets
sents a swift-moving, suggestive survey of specific
aching values in the writings of that prophet, espe-
ly as they cluster about his primary message. These
ues are always fresh, relevant, practical, and tremend-
ly appealing both to the reason and to the heart of
reader. In fact, Blackwood is himself preaching from
prophets throughout this book, and does so with rare
activeness and power.

In spite of his concern with the prophetic books them-
ves, the author makes it always clear that the active
paration of a sermon ought to start with a vision of
nan need in the home community today. On almost
ry page he further shows that he is as interested in
"how" as he is in the "what" of preaching from the
ophets. In the last chapter, there is an entire section
excellent suggestions designed to promote the intelli-
nt study of prophetic oracles, one book at a time. An
pendix on "Related Readings" presents a well-selected,
notated bibliography of aids to the study of the pro-
etic books. Finally, an index of persons, and an index
subjects add to the value of a book already unusually
rth while.

"Preaching from the prophets," says Dr. Blackwood,
nds to promote everything for which the pastor longs:
me reading of the Bible, habits of private prayer, regu-
attendance at church, readiness for soul winning, and
pport of world missions—not to speak of enlarged gifts
r the work at home and abroad. If this sounds like a
ge order, look about you for a church that excels in
ese respects. At the heart of that congregation you will
nd a pastor who loves to meet the needs of his lay friends
preaching from the Bible. Such a teaching minister
es not ignore the prophetic books, which constitute one-
th of all the Scriptures."

For the minister himself, the author promises, not with-
nt foundation, that the study of and preaching from the
ophets will keep the pastor's own mind and heart in
im, that it will exercise all his intellectual muscles, and
ep him happy and growing year after year.—***Robert
hite Kirkpatrick***

ANOTHER book by Andrew W. Blackwood will find
s distinctive place in the pyramid of provocative and
ofound religious literature. His fifteenth volume,
reaching from Prophetic Books, had its beginnings in the
hns lectures given at Bethel Theological Seminary
Cumberland Presbyterian) McKenzie, Tennessee. It is
ot a volume of criticism but a sheath of scholarly pre-
ared and graciously presented preaching values.

Professor Blackwood brings to this study the maturity
f a great minister, the clarity of a convincing teacher, the
mplicity and soundness of a scholar, and the rhetorical
finesse and firmness of a winsome writer. The work is more than a summer's summary cooked up on vacation. It is the anvil toil of intimate years spent with the prophets.

Like a bolt of lightning from a serene sky, he begins; "Any list of master preachers ought to give first place to the Hebrew prophets. Except when we refer to God, we ought seldom to employ the word great, but how else can we appraise such preachers as Amos and Hosea, or Isaiah and Jeremiah? At least I have come to this conclusion. . . ."

Then the author leads the reader down the hall of heavenly fame, pausing thoughtfully and appreciatively before the enduring prophets, commenting on the country and conditions surrounding the seers, their peculiar power and prevailing pertinency. He presents no major and minor prophets, but they all loom before one like majestic mountain peaks, pointing ever upward to God.

Amos is described with the fascinating caption: "The Voice of God's Righteousness." This rural preacher strides through history, with the dignity of a soldier and the determination of a saint.

Hosea, "The Gospel from a Broken Heart," speaks with the familiarity of a frustrated parent calling his pastor for conference. This prophet, with a "soul as white as snow," has something to say to our sex-silhouetted society.

Chapter X, "The Mine for the Preacher Today," is a rare sermon garden, and each page is filled with annuals and perennials which need only to be plucked and transplanted to the soil of the preacher's soul for further watering and ripening.

It has been said that Blackwood is too didactic. But in this book he is as alluring as a winter's cruise, and he punches with the sharpness of a champion. The book will be welcomed by every serious preacher, alert teacher, and eager disciple.—***G. Curtis Jones***

HERE is the fifteenth book to come from the experienced hand of Andrew W. Blackwood, and like twelve of the others, *Preaching from Prophetic Books* was written with the busy minister in mind. In seminary the young minister studies the great prophets and no doubt resolves to preach a great series of sermons from them "some day." Then, alas and alas, he plunges into the maelstrom of the busy parish and forgets his fine resolve.

Dunnington

Yet Blackwood is right. There are enormous preaching values for this modern day tucked away in Amos, Hosea, Isaiah, and other of the giants of old—rich, pointed, dramatic stuff that needs only to be put through the minister's own mill to come alive with power. Blackwood helps our hard-pressed modern minister to put the wealth of the prophets through his homiletic mill. Let no minister think he will not still have to dig, but Blackwood softens the rich ground so the digging is much easier. And the author throws in modern illustrations which can be used most effectively.—***Lewis L. Dunnington***

Browsing Through Current Fiction

A Review by JOSEPH KING VIVION

FOUR of the books reviewed here point out the great advantage an author has in choosing a biblical character for a study. We have reached the stage in our civilization where many of the names of biblical people are known as names even if little is known about them, and they carry added weight and authority simply because they are spoken of in the Bible. Yet when the novel is so completely fiction, the author has no need to make apologies to devout scholars for not agreeing with the traditional interpretation.

LAGERKVIST, *Barabbas.* Here is a "flashlight candid camera shot" of the man for whom Christ died. Par Lagerkvist won the 1951 Nobel Prize for literature. In fact, in the ballot for last year's Nobel prize, he won more votes than any other except America's William Faulkner. His work has been slow in reaching the American reading public because it is done in Scandinavi language and then translated into English.

The reader will inevitably recall *Quo Vadis* as he rea this book, although *Barabbas* is not really of the streng and powerful influence of *Quo Vadis.* Barabbas (the r ber who was chosen by the desperate mob to live inste of Jesus) seems to be pushed along by uncontrolla forces greater than himself and of which he has lit power to understand. He seeks peace in human co panionship but fails to find it there, either in the asso ation with the woman who was devoted to him or in strong friendship of his fellow prisoner and fellow sla in the mines. The book is to be commended because its brevity and the author has wisely eliminated ma pages of wordy and useless description.

MACCLURE, *A Certain Woman.* This is a biographi study of Mary Magdalene. The author puts us in debt by giving the local color and the meaning of custo of the Bethany family in the time of Jesus. Sometimes the unfolding of the plot he fictionalizes his characters such a way that the reader is startled. Perhaps the rea should be reminded that the author is not undertak to do a piece of New Testament scholarship. The st has its principal setting in Bethany at the home of M and Martha with their younger brother, Lazarus.

While the story covers only a few years at the most is ultimately governed by the climax in the life of Je on Calvary rather than the completion of the life hist of Mary Magdalene. The weakest part of the writing m very well be said to be the spiritual unfolding of M Magdalene where one needs a more complete insi into the transformation of Mary Magdalene's charac Too much emphasis seems to be given to the religiosity the Hebraic tradition rather than the personal commi to and trust in God. There does not seem to be adequ interpretation of the thing that must have happened in life of Mary Magdalene.

SLAUGHTER, *The Road to Bithynia.* Here is a story Dr. Luke, the interpreter and companion and physician St. Paul. The story begins with Dr. Luke in Jerusalem a part of the Roman entourage at the time of the ston of Stephen. A scroll of the sayings of Jesus got i Dr. Luke's hands as he ministered to the dying Steph The insight into the groups of persecuted Christians quite well done. The author, Frank G. Slaughter, d convey a splendid interpretation of the Christian chara and the transformation that comes to men when they co to believe in the Master. He presents the old fable Thelca, an adorable woman who influenced both L and Paul. This fictionalized element will make the b

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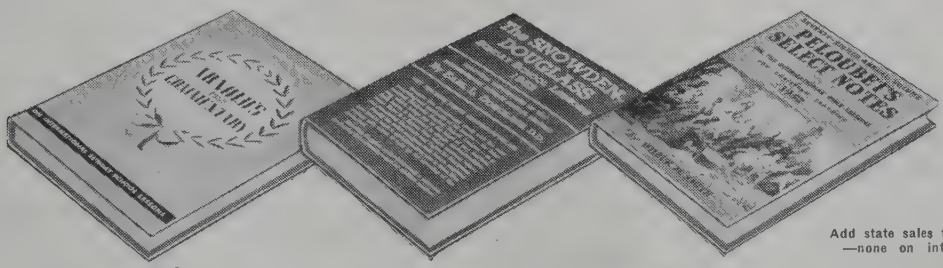

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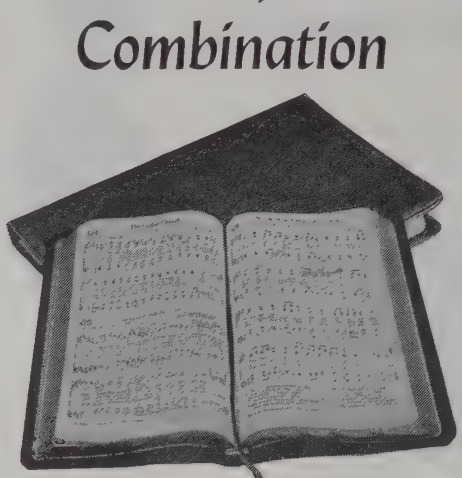

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seem more at home in our so-called modernized atm sphere. The story brings us finally to Bithynia whi comes to symbolize a sort of an earthly portico into t happy and wondrous fellowship of the sons of God th will last forever and forever.

STONE, *The President's Lady*. This is perhaps the be piece of biographical work done by this master of the bi graphical novel. He will be remembered for his stories Vincent Van Gogh, as well as of other striking perso alities whose records he has written indelibly. N comes this tremendous biography of Rachel Donels Jackson and her scintillating, red-headed husband, t famous Andrew Jackson.

The story of a strong love amidst embarrassing a hateful difficulties is told, revealing the experiences whi built strength and stability rather than defeat and t current, popular psychological frustration. After th oughgoing research in Nashville, in the archives of t Tennessee historical material, as well through sour books of history and magazines and newspapers, Irvi Stone has produced a most readable study. He has p served here materials which otherwise would have be lost in our scattered archives, and has brought forwa two strong personalities typifying the movement of t Indian Wars, the Battle of New Orleans, the establi ment of Tennessee, as well as bringing one from the W to be President of the United States. Here is a historic novel and one very cleverly done.

MAYRANT, *First the Blade*. This novel attempts to be sympathetic interpretation of Procla, Pontius Pilat wife. It succeeds, however, only as a sentimental pie The author admits that the New Testament contains or thirty-eight words about her heroine; but her idealis imagination makes up for this slight.

Procla is portrayed as an "all-white" character. Fr the beginning she is sweet and simple. Not even h marriage to Pontius Pilate is charged against her. T happened as a result of the trickery of her mother. T mother was successful in temporarily breaking up h romance with Draco, a Roman soldier. But the love Porcla and Draco does not die. And everything comes o all right toward the end of the book when the unhap Pilate jumps off a mountaintop, thus paying for h crime—and paving the way for true love to triump

PAR LAGERKVIST, *Barabbas*. Random House, 180 pp., $

VICTOR MACCLURE, *A Certain Woman*. Pellegrini Cudahy, 313 pp., $3.50.

DRAYTON MAYRANT, *First the Blade*. Appleton-Centu Crofts, 314 pp., $3.

FRANK G. SLAUGHTER, *The Road to Bithynia*, Doubled & Co., 330 pp., $3.50.

IRVING STONE, *The President's Lady*. Doubleday & C 338 pp., $3.50.

he Best Anglicans

E SACRAMENT OF THE LORD'S SUPPER IN EARLY IETHODISM, *by John C. Bowmer.* Dacre Press, $3.75.*

Jo question at San Francisco this spring can be freighted h more unseen but weighty issues than the administration he sacraments.

shortcoming of Methodist background may be a dis-ed view of Methodism itself and its own origins. One ld ask for no better timing, then, than the appearance t now of a much-needed corrective. Certainly no Meth-st should attempt to determine the place of Holy Com-nion *now* without first learning what it was for early thodists. (This is not to say that today's answer for erican Methodism must be the same; but we must not ignorant of the treasures we hold before we decide how—whether—they are to be disposed of.)

Here, then, is the other side of Wesley the evangelist. re is the leader of a great sacramental revival, which udiated the then cold and infrequent celebrations of the ablished Church in favor of a fervent seeking after the d's Table by the multitudes, not "frequently," but "con-ntly." Here is the well-documented picture of the warm-rted Methodists as not the worst but the *best Anglicans*, o, said Wesley, "observe more of the articles, rubrics l canons of the Church than any other people in the ee kingdoms."

n five chapters the author paints the foundations of thodism, considering the churchmanship of the Wesley nily, the influence of the Nonjurors (they developed in sley a lifelong attachment to the Primitive Church), the ravian evangelicalism and how its warm faith and piety re woven into the Anglican warp. "Entirely without ndation" is the contention that the Wesleys after Alders-e swung from high-church ritualism to free-lance re-alism.

Administration of communion in those days occupies much ention. The writer sketches successive periods: (a) when iety meetings supplemented "church," Methodists received nmunion at the parish church; (b) when in larger ters, Huguenot churches licensed by the Bishop of ndon were used for sacramental worship, with his at-st-tacit approval; (c) and in late Methodism, when essed by need, the Supper was administered in uncon-rated chapels. Never in Wesley's lifetime, however, did yone but an ordained priest celebrate.

A chapter on admission to communion shows how Wesley's minianism led him to a universalist temperament, a modi-ation of early views, and a repudiation of the Puritan-lvinist sense of the service as an austere and infrequent vilege for a carefully screened elect. In regard to ordina-n, Wesley made a clear distinction between preacher and iest: the former office involved the call of God; the latter volved a special call plus the institutional provisions of en; it was "a fixed principle . . . that there could be no ministration without ordination," and that, *episcopal* ordi-tion. Even when "forced" to ordain, Wesley saw that not a presbyterial function, but as a presbyter making use his inherent right to function, in certain circumstances and if need be, as a New Testament bishop. Probably he believed always in a succession from apostolic times, but saw that "uninterrupted succession" is "a fable."

The Lord's Supper, in Wesley's eyes, is something to which we are bound "because he [Christ] commands"; failure to receive whenever possible is tantamount to disobedience to Christ.

The Methodist doctrine of the Eucharist Bowmer neatly summarizes as follows: "The Eucharist is a real means of grace in which 'all the benefits of His passion' are, by faith, effectively conveyed to men. It is a memorial of his sufferings and death, yet not a mere memorial. It is an active re-presentation of His Sacrifice in which believers, by faith, stand before the Lamb 'whose death is ever new.' The Cross is eternal, a sacrifice offered 'once only and once for all,' with which the redeemed, in the Eucharist, identify themselves and in which they are called upon to share. In this way they also demonstrate, for all to see, their allegiance to their Lord . . . Christ is Priest as well as Victim, for by his death, resurrection and ascension, he ever stands before the Throne presenting man to God. . . ."

The most important chapter in the entire work is one entitled "The Lord's Supper in the Methodist Revival." The author shows that not only the Wesleys but also their preachers and laymen, saw displayed "the vitality of evangelism and the stability of orthodoxy. Word and Sacrament became a two-edged sword which was a potent agent in the spread of the revival. There was no suggestion of setting one against another; that is one of our modern indiscretions."

So the author concludes that "Methodism gathered into itself the most worthy elements of Primitive, Catholic and Reformed Christianity, and after passing them through the fires of its own vital experience, presented them with evangelical fervour, orthodox doctrine, warm fellowship and sacramental devotion. . . . Methodism can rightly claim its place in the Holy Catholic Church which is the Body of Christ."—***David L. Taylor***

* This book is distributed by Ian Mitchell, 29 Lower Brook St., wich, England. Price: $3.75.

REVIEWERS

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S. MACLEAN GILMOUR, secretary of the Faculty, Queen's Theological College, Kingston, Ontario, Canada.

J. PHILIP HYATT, professor of Old Testament, Vanderbilt University School of Religion.

T. A. KANTONEN, professor of Systematic Theology, Hamma Divinity School, Wittenburg College, Springfield, Ohio.

EDWIN KIMBROUGH, pastor of First Methodist Church, Anniston, Ala.

AUGUST H. MASON, professor of English, University of Alabama.

CARL J. SCHERZER, chaplain of Protestant Deaconess Hospital, Evansville, Ind.

DAVID L. TAYLOR, pastor of Humboldt Park Methodist Church, Chicago, Ill.

CHAD WALSH, associate professor of English, Beloit College, Beloit, Wis.

The Rake and the Dean

THE POETRY OF JOHN DONNE, *by Doniphan Louthan. Bookman Associates, 193 pp., $3.50.*
THE PRAYERS OF JOHN DONNE, *by Herbert H. Umbach. Bookman Associates, 109 pp., $2.50.*

These two new books about John Donne are evidence of continuing interest on the part of twentieth-century American students in this English poet and churchman who was Shakespeare's contemporary, and who in 1621, five years after the death of Shakespeare, was appointed dean of St. Paul's Cathedral in London. Dr. Donne has long been known to students of English literature as the Anglican preacher whose sermons delighted schola King James I, justly remembered the translation of the Bible that completed under his authority in 161 and John Donne the poet has be praised by American readers for ingenious verses ever since Mr. T. Eliot began to create the prevaili literary opinion in this country. It well known too that Mr. Hemingw got the title of his novel about republican struggle in Spain out one of Dr. Donne's religious medi tions.

In his preface to *The Prayers John Donne,* Mr. Umbach says t Donne has been a modern man more than three hundred years, a that he is the author of prayers " pressing the ceaseless yearning of ma soul for the peace that passeth und standing." It seems appropriate this book to be published now at beginning of this perilous deca Surely there has never been a ti when people yearned for peace a more earnestly than they do now; a it is possible that some will be gl to find out what John Donne's id of prayer was, and to have a selecti from the prayers which he compos in the course of his intense and diffic life.

These prayers taken from the r gious poems and from the sermons a letters and essays of their author modestly presented by Mr. Umbach an introduction written principally the words of Donne himself, a sta ment answering the initial questi What did Donne say and write *ab* religious prayer? In part he said a wrote the best he could learn from Augustine and St. Paul, and from writings of King David. *Blessed is whose transgression is forgiven . . . in whose spirit there is no guile.* T says Mr. Umbach, "is the Biblical phasis in all of Donne's prayers comments on prayer."

It is desirable to have Mr. Loutha book at this time, too: *The Poetry John Donne,* subtitled "A Study in plication." By explication is meant folding out of the meaning that is pa hidden within a poem: a study of poe themselves as opposed to the busin of collecting facts about poems. explicator intends to make the mean of a poem clear, according to Louthan, by examining each atom its structure, and by studying e poem in the context of the canon wh it belongs to. Perhaps it is a g thing from time to time to rem certain speakers and writers, and tain readers and listeners that poe

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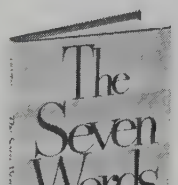

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itten to be read and understood, nderstanding as well as ecstasy e the consequence of reading a or of hearing it read.

se two books are complements of ther: they properly belong to- . Dr. Donne, the learned dean Paul's, and the young Jack of the sensual love poems belong h other, and both have much in on with that early Christian man who came to be known as ugustine. John Donne and Aurelius Augustinus were both gifted in the use of language: they had ways of saying things that chime in our memory, as Mr. Umbach aptly says; and both owed their advancement in the church, largely it may be conjectured, to their literary abilities. *The Poetry of John Donne* and *The Prayers of John Donne* are fine books to have in this Korean time when economics is almost our national religion, and the fears that we acknowledge rarely include the Fear of God.—***August H. Mason***

n" and Duty

H AND DUTY, *by N. H. G. inson. Harper & Bros., 150 pp.,*

Robinson's starting point is the d for synthesis, the necessity for ng out a comprehensive view of as a whole. Science, following ethod of analysis, has yielded e answers which cancel each other Philosophy and theology have only little better, chiefly because have failed to reach a working ment in the field of ethics. The r's specific problem is the relation en the ethical affirmation of in- al responsibility and the Chris- affirmation of the universality of ow can a man be held responsible is by nature a sinner?

seeking an answer to this ques- he author first undertakes a criti- xamination of three leading repre- tives of the new orthodoxy: Barth, ner, and Niebuhr; then of Prot- liberalism.

cording to Barth, ethical philoso- an never be a partner to theology, ither an enemy or an insignificant ment. With his profound disre- of philosophy, Barth leaves an ssable gulf between faith and ordi- moral consciousness, isolates the- from life, and plays into the s of the atheistic logical positivists. nner, unlike Barth, brings natural lity into the foreground of interest, nly as an arch enemy of faith. His re to give a satisfactory account of elation between faith and duty is o his inadequate interpretation of tter. In Kantian fashion he reduces al morality to the bare idea of in general, arbitrarily classifies hical theories as either naturalistic lealistic, and provides at best an able halting place between Barth an adequate moral theology.

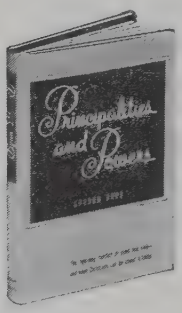
ebuhr is closer to life and proceeds farther from Barth. But his departure is not drastic enough and he fails to establish a credible point of contact between man and God.

Thus the crucial question of how to make the sinner responsible for his sinning remains unanswered. Barth's insistence on total depravity, the utter destruction of the image of God in man, despairs of any constructive solution. For Brunner, the only point of contact for faith and duty is afforded by an empty form of the divine image, which survives the destruction of the content. For Niebuhr, sin is a total loss of virtue, while responsibility persists in the form of a requirement which vaguely reminds the sinner of his original perfection and haunts him as uneasy conscience.

The liberal theologians, on the other hand, guided by moral philosophy, have ignored the fact of moral imperfection and worked with the questionable idea of moral progress. When sin has been taken seriously, as by Tennant, the analysis has been vitiated by the inadequacy of a purely empirical method and by the tendency to atomism, the disregard of the moral solidarity of the race.

In giving his own solution to the problem, Dr. Robinson takes his stand on the universal sinfulness of man as an essential tenet of the Christian faith. This sinfulness is the ground of moral imperfection and makes impossible any absolute moral progress. Man's duty is love to God and to fellow man, but "natural humanity has cut itself adrift from one of these dimensions, having in its sin turned its back upon God and affirmed the world as a purely human concern." No one, however, is the subject of total corruption. "Thus," concludes the author, "a belief in the completeness of natural man's sin is compatible with a belief in his less than total moral imperfection, and com-

»How can the Christian interpret history?



Principalities and Powers

By Gordon Rupp

What can the Christian understand about the power of evil in the world? Its meaning for the past—today—tomorrow? What can he do about it? Here are down-to-earth answers to these timeless questions.

"Principalities and powers," defines Dr. Rupp, are "forces at work in human history which represent human solidarities, perverted and twisted, and full of danger." What can Christians do about them? There comes a melting away of evil forces, says Dr. Rupp, through the words of truth, the deeds of righteousness, of innumerable individual Christian men and women.

Wesley and his group, for example, through their vital faith and work, brought about social reforms and marked improvement throughout all of English life. We need their exultant confidence today in the power of God to help us pull down strongholds of evil.

PRINCIPALITIES AND POWERS is a brilliant and penetrating study for the age-old conflict of good and evil—for the minister, for the theologian, for everyone who would understand the timeless truths and obligations of the Christian faith.

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patible therefore with a belief in his responsibility, his ability to respond to God's gracious self-revelation in Jesus Christ His Son." The final emphasis is that sin is a purely religious, not a moral, category. Sin is unknown except to faith and it exists only alongside faith.

Dr. Robinson's critical analysis of the views which he examines is pointed and convincing, but his own solution is somewhat less than satisfying. It is difficult to see any essential difference between his view of total sinfulness and that of Niebuhr or any new incentive to duty in his "less than total imperfection." He only hints toward the end at the true ground of the Christian imperative, which is to be found not in man's potentialities at all but in the redemptive grace which deals with man as he is, restores him to fellowship with God, and makes him responsible for a new life of consecrated obedience.

Here is a clear, new British voice in theology, but so far it has spoken only of sin and duty, not of faith and duty. —***T. A. Kantonen***

Redemptive Book

REDISCOVERING THE BIBLE, *by Bernhard W. Anderson. Association Press, 272 pp., $3.50.*

Here is a redemptive book. Its symphonic theme, recurring on every page, makes the reader increasingly conscious of "God acting redemptively in history." In simple and direct language the author redeems many concepts that have obscured the central meaning of the Bible. Layman and minister alike have been confused by contradictory concepts of "miracle." After reading Anderson one finds neither heart nor mind violated as the author brings him "to the conclusion that the experience of miracle was native to Israel's faith." Likewise "prophecy" and "myth" are brought back out of the far country to take their rightful place at the table of religious vocabulary.

This book extends its redemptive ministry to fundamentalist and liberal alike. A reader of this volume will not only become increasingly aware of the continuity of the New Testament with Old Testament, but will see the essential unity of the old and new covenants. Here is writing that not only appeals to the reason, but warms the heart.

It reads like a novel. Its ten chapters are developed clearly and coherently, but not as treatises on ten different themes. We can easily expect that the reading of this book will bring the proverbial best seller, not only out of the book stores, but off the shelves of home libraries. Although the author has not written a commentary, he has shown the drama of the Bible in such a way as to make one want to read it. The fact that he has not relied upon a special vocabulary to tell his story makes it a book that a clergyman can readily share with his laity. The reviewer ventures to prophesy that this redemptive book will prove to be the most effective agent in a revival of Bible preaching in our generation.

The content, the point of view, and the method of development are superb, but that which wins commendation is the spirit of the author, which is so consistent with the theme of his book—"God is active in human history."—***Leon M. Adkins***

How to Preach

YOU CAN PREACH, *by G. Ray Jordan. Fleming H. Revell, 256 pp., $2.50.*

Writing a book on how to preach is both a difficult and a dangerous task. It is difficult because the field is so broad and dangerous because the field is so competitive. But G. Ray Jordan, of Emory University, has done a creditible job in this book.

He has a great deal to say about the modern technique of effective preaching. It is said with simplicity, clarity, and painstaking skill. But it is more than a book of techniques. One cannot read the book without developing a greater sense of appreciation for his calling and a greater determination to render, personally, a more effective service. Jordan has a way of doing a little preaching himself while writing to others about the art of it.

I have the feeling that the author has tried to take in too much territory. You cannot adequately explain all of the interests involved in effective preaching within the space of 250 pages. Nevertheless, when you begin reading, your interest never lags, and you are not aware of the territory covered until you have finished.

The author is to be congratulated on doing a difficult job well. This book will occupy a conspicuous place on the shelf of my library marked "Homiletics." I shall be referring to it again and again not only to learn more of the art of preaching but to renew my spiritual zeal for the high calling.—***Gaston Foote***

Christian Life

GOSPEL AND LAW, *by C. H. D*
Columbia University Press, 83
$1.50.

This little book reproduces four
tures delivered by the author in
at Columbia University. Though s
in compass it is rich in content, a
is likely to exert an influence on
Testament studies comparable to
author's earlier *The Apostolic Pre*
ing and Its Development (1936).
fessor Dodd's purpose in these lect
was to examine the relation of
and ethics—*kerygma* and *didache*
early Christianity, and in pursuin
he has once again placed all stud
of the New Testament in debt to
scholarship and insight.

Both in the Epistles and the Gos
the author recognizes a pattern of
position by which teaching is co
ently related to preaching. The et
instruction of the early church
into a scheme of practical precept
everyday life. In general, this fol
the patterns that were being set
by teachers of other schools. At ce
crucial points, however, in its idea
eschatology, of the "Body of Chr
of the imitation of Christ, and of
primacy of love, the book reveals
tinctively Christian motives. That
say, the conventional pattern of e
day ethics was given a new content
significance by its relation to the go

Close examination of the early C
tian *didache* also brings to light
dence of its dependence on the a
teaching of Jesus. The apos
kerygma and the tradition of
were combined in the working out
Christian ethic for daily life.

The sayings of Jesus as we have
in the Gospels are in substance as
lay before the teachers of the
church. For us, as for the first ge
tion of Christians, they are stand
by which our conduct is judged
guideposts on the way we must t
They expose our need for forgiv
and throw us back on the inexhaus
mercy of God. They cannot serv
exact rules of behavior in parti
situations, but in a sense they do
stitute a law. They are a revelati
the nature of the eternal God, a
ing the principles upon which his
is built—the law of Christ that
declared is "written on the heart."

Dodd always plows a deep fu
and often breaks new ground.
cepted" conclusions are frequ
called into question and new ones
posed. To some of these, the cr

may wish to give further con-
ion. Did Paul know any sub-
l body of Jesus' teaching? Does
rase "in Christ" in the Pauline
s mean "in the Church"? If
meant his precepts to be under-
as literal commands and obeyed
t reservation as the new law of
ngdom, is it enough to say that
eed only indicate the quality and
on of our action? The book an-
questions but it also raises others
s these, and that is one reason
s study is a stimulating as well
rewarding experience.—*S. Mac-
Gilmour*

en Forgiven

ESH APPROACH TO THE NEW
TAMENT, *by H. G. G. Herklots. ngdon-Cokesbury Press, 176 pp.,*

s volume is small in size but
in scholarly scope and inspira-
excellence. Perhaps it is not, as
uthor himself suggests, a fresh
ach to the New Testament; but
riter attempts (successfully, I be-
to "take the reader through some
stages by which the New Testa-
came into being, as if he lived in
ge for which it is written."
early expansion of Christian
was a missionary movement that
red the ominous barriers of the
century's most powerful police
The author contends that if we
understand a missionary move-
there are certain pertinent ques-
that must be asked. What about
issionaries themselves? What is
background? What experience has
elled them to risk life and limb to
ade people of heterogeneous race,
e, and language that what they
found is the Truth? Why is it a
r of life and death that others
d accept their message? What was
ature of the message they were
g to communicate? What kind of
did they inhabit, and what were
val faiths against which they con-
d? What factors contributed to
ccess of Christianity's early thrill-
march?
e author writes concisely, with
reverence and simple eloquence,
e missionaries themselves. He af-
that the source of missionary pas-
in every age is the missionary's
ction that he is divinely loved and
ven. The reader is escorted across
ission field, where he learns that
ite the hazards of travel there
was a great deal of it." Into this field, where religion was a dying force and men addressed their gods as "Thou of many names," where individuals were frustrated and lonely and afraid—into this field the missionary came with sacred light in his eyes and celestial fire upon his lips, proclaiming a God of tender care, "who loved me, and gave himself up for me."

Other chapters are devoted to "Rival Faiths," "The Missionary Message," "Establishing the Converts," "A Missionary Party at Work," "A Missionary Letter." Final chapters discuss Hymns, Creeds, and Catechisms, how the New Testament was transposed from speech into writing, how the Gospels came into being (the three Synoptics and the Fourth Gospel), and the reverent task of canonization is described.

A book for both ministers and laymen, this volume will send the reader back to the New Testament with new spiritual insight, and with holy determination to let the living Lord do for him what he did for these early soldiers of the cross.

This is the first of the British author's books to be published in the United States. It undoubtedly will not be his last.—***Edwin Kimbrough***

Tasks Pastors Face

THE CHRISTIAN PASTOR, *by Wayne E. Oates. Westminster Press, 171 pp., $3.*

Here is an excellent book in the field of Pastoral Theology that has come out of the clinical pastoral training movement. Divided into two parts with helpful appendixes, it covers a wide field concisely and in an interesting way.

The author has an unusual background of experience from which he draws his discussions, examples, and conclusions. He held several pastorates in North Carolina and Kentucky, and studied under the auspices of the Council for Clinical Training. After serving as chaplain of Kentucky Baptist Hospital and of Kentucky State Hospital, for the last three years he has been assistant professor of Pastoral Care and Psychology of Religion at the Southern Baptist Theological Seminary in Louisville, Kentucky. From his rich resources of experience in the pastorate, in the chaplaincy, and as a teacher and counselor, he wrote *The Christian Pastor.*

The reader gets the impression from the very beginning of this book that

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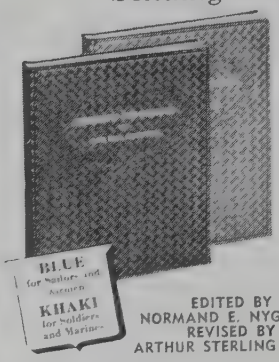

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here is one who really knows from experience what he is writing about. The book is "down to earth" in dealing with almost every kind of pastoral situation that the modern clergyman meets.

Part I deals with The Pastoral Task and is divided into four chapters: "The Crisis Ministry of the Pastor," "The Symbolic Role of the Pastor," "The Personal Qualifications of the Pastor," and "The Total Task of the Pastor."

Chapter I deals with the crises of everyday living—birth, redemption, work, marriage, illness, bereavement, and death. A distinctive treatment of these situations is the author's explanation of different approaches in different cultures. Too often writers leave the impression that the pastoral approach to a given personal problem may be the same in each instance when the crises arises. Oates points out the various approaches in different cultural levels and backgrounds, how to deal with people who are mentally unsound; how the pastor may successfully fill his varying roles as friend, teacher, confessor, and counselor. In discussing the personal qualifications of the pastor and the situations he meets, the author uses the resources of the New Testament with interpretations that meet the needs of the minister in this age.

Part II is devoted to Pastoral Methods and is divided under these headings: "Unspoken Influences on Pastoral Methods"; "The Levels of Pastoral Care: *Friendship, Comfort Confession, Instruction*"; "The Levels of Pastoral Care: *Pastoral Counseling and Psychotherapy*"; and "The Pastor as a Member of a 'Community Team.'"

In the Preface the author says, "Many are the tasks into which circumstances press the Christian pastor, but he thinks of himself at his best as being a shepherd of his flock, a minister of reconciliation whose task is the care and cure of souls in the face to face relationships with individuals." Dr. Oates' denominational background has tended to emphasize the preaching mission of the minister, but in this book the sincere interpretation of various phases of the pastoral office brings refreshing insights that will be very helpful not only to the theological student but to the pastor who has had years of experience.

This reviewer found the appendixes so interesting that he read them first. Here the author gives Resources for Clinical Training, Records of Pastoral Work, a Systematic Program of Study and the Pastor's Loan Shelf. *The Christian Pastor* should be regarded as required reading in the field of pastoral theology.—***Carl J. Scherzer***

Portrait in Fragments

JOURNEY WITH GENIUS: RECOLLECTIONS AND REFLECTIONS CONCERNING THE D. H. LAWRENCES, *by Witter Bynner. John Day Co., 361 pp., $4.*

In the foreword to a recent book about D. H. Lawrence (*D. H. Lawrence and Human Existence,* by Father Tiverton, an Anglican monk), T. S. Eliot made a comment to the effect that it was now time for someone to write about Lawrence who had not known him personally. Reading Witter Bynner's *Journey with Genius* one is impressed by the wisdom of that observation, for this book, by a man who did know Lawrence, adds nothing to our understanding of D. H. Lawrence. It serves only to diminish the stature of Witter Bynner.

A book of this sort demands frank treatment. To speak plainly, *Journey with Genius* presents Lawrence in a hundred little day-by-day episodes, all of which seem to display him in some nasty mood or mean action. Obviously there was an antagonism between Lawrence and Bynner which the latter has been unable to resolve, although Lawrence has been dead twenty years and has no defense against such pseudo-friends.

To do the book justice there is some excellent descriptive writing about Mexico, particularly the episode in Chapala—Frieda Lawrence is presented throughout with great affection—and there is a memorable description of a Mexican bull fight. The last third of the book rises above the earlier level. In spite of his obvious animosity, Mr. Bynner finally begins to depict the nobler qualities in Lawrence, and the distorted picture is partially, though not completely, rounded out.

However, when Mr. Bynner attempts to discuss Lawrence's philosophy he is very turgid, and insists on bringing in a mass of oriental thought which is of interest to Mr. Bynner but was unknown to Lawrence, and therefore of no importance in connection with his books.

One ends the book with a conviction that its author has neither the grasp nor the sympathy to explain Lawrence to others. This is a considerable disappointment, in view of the insight and discernment which Mr. Bynner has revealed in his own poetry. But the fact remains: for all of its 361 pages, the book presents a fragmentary and distorted portrait—almost a caricature Lawrence.

Father Tiverton's book, mentioned above, is far better. In it one learns Lawrence, the God-haunted man, who held himself apart from Christianity was far more Christian in his life and being than either he or friends and enemies realized.—***C Walsh***

Strange Fruit

HANDBOOK OF DENOMINATI IN THE UNITED STATES, *by F S. Mead. Abingdon-Cokesbury P 207 pp., $2.75.*

FAITH AND MY FRIENDS, *by cus Bach. Bobbs-Merrill Co., 302 $3.*

THE OXFORD GROUP, ITS TORY AND SIGNIFICANCE, *Walter Houston Clark. Book Associates, 268 pp., $3.50.*

Each of these books makes a de contribution toward the understan of the prevailing diversity in Ame religious life.

Mead's *Handbook of Denomina* provides a compact account of the tory, doctrines, distinctive charac tics, and present status of 255 reli bodies. The author deserves high p for comprehensiveness and object Alphabetical arrangement, an exce index, and the grouping of reli bodies into denominational familie crease the value of the book. Th the best reference work in its parti field. It also provides excellent mat for the study of the sum total of American religious heritage. This age is the accumulation of the tho and activity of all these variant gious groups. A brief bibliograp guide on each of the denomina would have made the book even useful.

Bach's books on the cults follo well-defined patern. They are wr with a rare skill that enlists, quic and sustains the interest of the re Considerable factual information is sented against a background of i sive firsthand investigation. To thi viewer Bach appears to lean back in his efforts to deal fairly with al cults. He seems to have a helpful fr in each of the strange groups tha investigates. This friend usually ranges for Bach's temporary admi into the inner fellowship of the g Investigation reveals that each

to have commendable ideas or
ces which are subtly recom-
d to the reader as satisfying an-
to man's religious needs. Some-
these commendable ideas and
ces are cited without proper rec-
on of the fact that they are fully
ble in the major religious groups
continue their helpful ministry
's religious need while newer and
nore interesting cults are develop-
d withering away. Bach is very
ined in his criticism of the short-
gs of the cults.

Faith and My Friends he discusses
llowing movements: Mormons, the
ists, Swedenborgians, the Peni-
, the Hutterites, and the Vedan-
He does not announce his inten-
f joining any of these groups.
ome readers may think that he
een more or less tempted to join
and all. This makes absorbingly
sting reading, but a thoroughly
dable study should manifest more
l judgment.

rk's *The Oxford Group* is a well-
ced discussion of one religious
nent. It is scholarly, thorough,
bjective in treatment. The history
e Oxford Movement is based not
y on personal contacts with its
rs and their work, but also on an
ssive mastery of all available liter-
on Frank Buchman and his fol-
s. Controversial matters are han-
in an impartial manner. Criticisms
e movement are carefully weighed
e light of trustworthy testimony as
e effects produced upon its fol-
s. The volume closes with an
inating discussion of two ques-
: "Why Does the Group Appeal?"
"What Can We Learn from the
p?"

re is a dependable description and
nformative evaluation of the Ox-
Movement. It is also a model guide
ne study of cults, giving techniques
viewpoints that can be used in in-
gating any religious movement. The
of cult phenomena is now at a
where there should be less effort
lorify cults by seeking to make
more interesting and attractive
y because of their strange and
c features. Cults ought to be
nated impartially but critically by
exacting standard of their actual
ribution toward achieving the will
od on earth.—***J. Minton Batten.***

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n THE PASTOR are subject to
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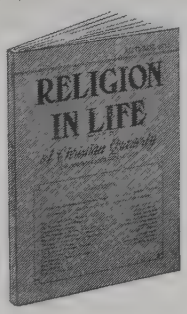

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Concern for Righteousness

MOSES, *by Sholem Asch, translated by Maurice Samuel. G. P. Putnam's Sons, 505 pp., $4.50.*

Thirty-two centuries ago there lived one of the greatest leaders of all time. He was a man of monumental proportions; he cast a long shadow across the history of both Jews and Christians. He led out of slavery a people who were destined to be a Chosen People, and he gave them laws which are still considered by them as valid, and by Christians who have the Old Testament as part of their Bible. That man was Moses.

His life has been made the subject of a novel by Sholem Asch, who is best known as the author of a trilogy of novels dealing with the beginnings of Christianity. This trilogy includes *The Nazarene,* which is based on the life of Jesus; *The Apostle,* which tells the story of Paul; and *Mary,* the life of the mother of Jesus.

Here is the familiar story of Moses, embellished by the imagination of a modern novelist who has immersed himself deeply in the Bible and other records of ancient life.

Asch places Moses in the reign of Ramses II and Merneptah. Ramses II was pharaoh during the oppression and Merneptah pharaoh during the exodus. Many historians who have carefully studied the subjects would agree with this date. Ramses II was entirely capable of oppressing the Hebrews in the manner described in the Book of Exodus. He was one of the most egotistical monarchs of ancient history, a megalomaniac whose passion was to build temples and erect great statutes for his own glory.

Mr. Asch describes the government of Egypt as a totalitarianism more absolute than a Hitler or a Stalin could even imagine. Most of the land was actually owned by the Pharaoh, and the great majority of the people were mere servants or slaves of the king. The Hebrews suffered a slavery that is vividly portrayed by Mr. Asch, but many a native Egyptian lived only a little better than the Hebrews.

Egyptian religion was deeply preoccupied with Death. Much of the energy of the people was spent in building temples, pyramids, and tombs in which the dead might be buried or honored. There was a proverb which said: "In Egypt the living work for the dead." It was because of this great obsession in Egyptian religion that the religion of Moses, according to Sholem Asch, contained not even a hint of a future life of reward or punishment. It had a healthy preoccupation with this earthly life.

The author presents Moses as a leader and law-giver whose primary concern was with right and righteousness.

A second characteristic of Moses was his humility. "As meek as Moses" has become proverbial. The humility of Moses was in no sense weak or effeminate; on occasion he could exercise righteous indignation with a vigor and ferocity seldom equalled by others. His humility consisted in his utter lack of selfish personal ambition, and his complete identification of himself with the fortunes of his people and the will of God. When Moses first went to be with his own people in Goshen, he refused to claim the privileges of his own tribe of Levi, but worked as the common slave alongside his brethren. He was always turning down the opportunity put himself forward.

A third quality of Moses which stands out clearly in this book is the loneliness of the man. Probably every great leader in history has felt lonely. Moses did not know his own family until he was a grown man. He was brought up in the foreign court, with every advantage and luxury. But at the Egyptian court he was called "the Stranger." Even when he came to know his own mother, it was too late to feel a genuine fondness for her. He was much closer to his sister Miriam, who had watched over him even before he was conscious of her presence. In the land of Midian he found a wife, but toward her and her father Jethro he felt a warmth of gratitude rather than love. His feeling of loneliness in Midian was expressed in the name given his older son—Gershom, which means "I was a stranger there."

When Moses delivered his people from slavery he had to deal with their jealousies and with lack of understanding on the part of a people who did not have the same vision and faith that he had. It is characteristic of the life of Moses that he died alone—alone with God—on the threshold, but not quite inside, of the Promised Land.

If you like a historical novel based on the life of a truly great man, written by a novelist who combines a fine imagination, uncanny insight into character, and ability to write vivid and moving prose, you will enjoy *Moses* by Sholem Asch.—***J. Philip Hyatt***

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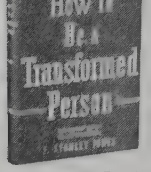

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MONDAY TO FRIDAY IS ENOUGH, ***by F. M. Meek. Ford Press, 210 pp., $3.***

The sermons in this book are directed primarily to a cultural, educated congregation. With all of Dr. Meek's erudition, his evident purpose of addressing Christianity falls short because of two notable defects: his sentences are so long and involved that often the points are obscured; a chill of restraint and decorum is present in these situation sermons.

A book worth reading but not one to cure spiritual insomnia or complac-

OKS BRIEFLY NOTED

TESTANT PANORAMA, *by rence W. Hall and Desider lisher. Farrar, Straus & ung, Inc., 180 pp., $4.*

s is a *Life*-like presentation of tantism in America. It starts with ussion of the Protestant idea and with a description of Protestant ce through its numerous sects. book is designed for those who o get their information "on the Generally speaking it is uncritical. n it is introduced with a fine and nging statement by Charles P.

ORY OF RUSSIAN PHILOS-HY, *by N. O. Lossky. Internaal Universities Press, 416 pp.,*

the professor Philosophy of Rus-Orthodox Seminary of New York, s the first history of Russian ophy in the English language.

CHRIST OF ALL NATIONS, *l Guinness, comp. Associan Press, 285 pp., $2.75.*

e is a book that molds the four ls into one continuous story—a that will be especially attractive lay reader

BOUNDEN DUTY, *by Miles Yates. Oxford University ess, 112 pp., $1.50.*

manual of devotion for communi- of the Episcopal Church. The contains an introduction on the ing of Holy Communion, as well votions for use before, during, and the celebration.

HODISM ON THE HEAD-ATERS OF THE OHIO, *by allace Guy Smeltzer. Parthen Press, 448 pp., $3.50.*

is history of the Pittsburgh Confer- of The Methodist Church cele- s the 125th anniversary of the or- ation of the conference in 1825. author has served as conference rian since 1936 and has been ac- identified with the work of the ciation of Methodist Historical ties. This volume is available gh The Methodist Publishing e.

FELLOWSHIP EVANGELISM THROUGH GROUPS, *by Harry C. Munro. Bethany Press, 159 pp., $2.*

A manual giving detailed instruction and aid for conducting a program in the local church along the lines of the National Christian Teaching Mission. "Fellowship evangelism," says the author "assumes that the evangelistic goal is reached, not through an event, but through a process."

CHRISTIAN FAITH AND PRACTICE, *by Leonard Hodgson. Charles Scribner's Sons, 116 pp., $2.25.*

In this volume the author attempts "to give a synoptic view of what Christianity is." These are seven lectures developed for members of Oxford University and delivered there for eleven years while Dr. Hodgson served as Professor of Moral and Pastoral Theology. The book is ideal for use by study groups interested in discussing such doctrines as Creation, the Atonement, the Incarnation, the Trinity, the Church. At the end of the book are suggestive topics for discussion of each lecture.

THE LORE OF THE OLD TESTAMENT, *by Joseph Gaer. Little, Brown & Co., 388 pp., $4.50.*

In addition to their scriptures, the Jews have preserved much folklore. The Old Testament itself has inspired many books and countless legends. From this vast material, this author has selected typical legends, fables, and parables that he feels best help to interpret the Old Testament itself. The book is most interesting and can be highly enlightening to the student of the Bible. The volume contains extensive notes on sources and a good index.

THEORY AND PRACTICE OF SOCIAL CASE WORK, *by Gordon Hamilton. Columbia University Press, 328 pp., $4.*

First published in 1940, this text for professional social workers has been revised in the light of new basic concepts and processes developed within the past decade.

LIVE WITH YOUR EMOTIONS, *by Hazen G. Werner. Abingdon-Cokesbury Press, 186 pp., $2.50.*

Bishop Werner's purpose is to help persons understand themselves and get along with their emotions. His book is the outgrowth of the Wilson Lectures given at McMurray College, Abilene, Texas, and at Southwestern University, Georgetown, Texas. The author discusses such matters as discipline, habits, maturity, faith, marriage, and "emotional hide-outs."

CATHEDRALS AND HOW THEY WERE BUILT, *by D. H. S. Cranage. Cambridge University Press, 41 pp., $2.50.*

An illustrated account of the principles involved in building the great Gothic and Romanesque cathedrals. This is a reprint of the book first published in 1948.

THE VALLEY OF GOD'S PLEASURE, *by Caroline B. Piercy. Stratford House, 247 pp., $3.75.*

A lucid account of the North Union Shakers, a group of religious enthusiasts who played a significant role in the development of the Western Reserve.

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I Have My Doubt

By JOHN P. AD

(The author is pastor of Howard Avenue Methodist Church, New Haven, Conn.)

There is a tendency on the part of believing Christians to have a real sense of guilt when they begin to doubt those things which they have been led to believe. As long as doubt is thought of as being a symptom of an unhealthy spirit, then Christians will continue to have these guilt complexes. But the question immediately comes to my mind as to whether one is actually spiritually diseased when he does not quite know what to think about his religion.

First, of all, a person only doubts those things about which his knowledge is partial, and we see that in our religion we have only a partial knowledge of God. As completely as he could, God revealed himself through Jesus Christ. What this lation means to us in everyday we are constantly struggling to Jesus Christ did not come to accurate statistical information God. He showed that God is la beyond our knowledge, but th is not beyond our faith. Doubt, simply is a sign to the thinking tian that his reason is not ab penetrate the impenetrable natu God. He must turn to faith.

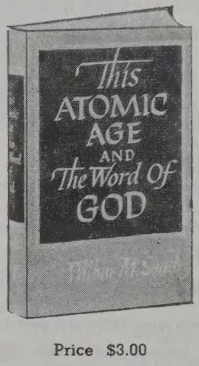
Yet doubt is more than a si man's limitations; it may pr sound spiritual activity. Often son who honestly doubts is takin Christianity so seriously that endeavoring to relate it to every ity of life. In so doing, he may areas of life that seem to conti that in which he has belief as a tian. Doubt will be raised, bu indicates a deep faith, for the p believes so strongly in the trut his religion that he searches his in the face of that which appea deny his belief. This is what the Tennyson had in mind when he "There is more faith in honest d believe me, than in half the cre

Do not be mistaken. Doubt the same as indifference. Dou an honest effort to relate the of one's religion to the truth h discovered in life. Indifferenc the other hand, is an ignoring truths of one's religion. It doe attempt to relate Christianity to but it endeavors to "live life" from its religious meaning. seeks truth; indifference seeks e for itself.

Some of the greatest of Chr believers have gained their spi strength from an inward stru Were they, then, men of blind f I have my doubts about that. were men who had *their* doubts who by faith discovered that they could not quite discover by soning. Once they were blind, b faith they saw.

THIS ATOMIC AGE AND THE WORD OF GOD

by Wilbur M. Smith



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—Simon Blocker, in *The Secret of Pulpit Power* (Wm. B. Eerdmans Pub. Co.)

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